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Cesare della Riviera

IL MONDO MAGICO DE GLI HEROI

Edizione del 1605
in caratteri moderni

Introduzione di Piero Fenili

BIBLIOTECA ERMETICA

Edizioni Mediterranee Roma

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IMPORTANT: This book has been auto-translated into English for the satisfaction of those who are curious as to its contents. It should be understood that, alongside the inevitable mistranslations, the nature of the original text is such that it cannot be translated without losing much of its original content, as the following review by René Guénon of another edition should make apparent.

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René Guénon's Review of Il Mondo Magico Degli Heroi (Published in Le Voile d'Isis, October 1932 issue.)

This hermetic treatise, while far from being as explicit and devoid of enigmas as the author claims, is undoubtedly one of those that most clearly demonstrates that the "Great Work," which it symbolically represents as the conquest of the "Tree of Life," should not be understood in the material sense that pseudo-alchemists have attempted to give it; true hermeticism is constantly contrasted with its distortions and counterfeits. Some of the explanatory methods employed are truly curious, notably the one that consists, in interpreting a word, of breaking it down into letters or syllables that will be the beginnings of so many other words, the whole of which will form a definition; this method may seem here a mere artifice, but it imitates the one used for certain sacred languages. The introduction and notes are equally worthy While interesting, some points occasionally warrant reservations: Mr. Evola was clearly seduced by the assimilation of Hermeticism to "magic," understood here in a sense very different from its usual meaning, and by the assimilation of the Adept to the "Hero," in which he believed he found something similar to his own conceptions, leading him to somewhat biased interpretations. Furthermore, it is regrettable that he did not dwell more on the "Center of the World," which seems to us absolutely essential, being, in a way, the key to everything else. Finally, instead of "modernizing" the text as some felt compelled to do, it might have been better to reproduce it as is, explaining words or turns of phrase whose archaism might make it difficult to understand.

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Cesare Della Riviera

THE MAGICAL WORLD OF THE HEROES

1605 edition in
modern characters

Introduction by Piero Fenili

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MEDITERRANEAN EDITIONS - ROME

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THE MAGICAL WORLD OF HEROES
OF MR. CESARE DELLA RIVIERA

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Introduction

!PLAYERS leaning intently over the chessboard They generally do not suspect that they have before them a sacred diagram or mandata, representing a symbolic projection of the entire universe. We learn this in great detail from Titus Burckhardt, the well-known scholar of spiritual traditions: we thus discover, among other things, that the eightfold division of the game scheme (ash-tapada) has a priestly or Brahmanic character, since its development in multiples and submultiples contains sapiential notions on cosmic and astronomical cycles. The game, moreover, can serve as a training for the noble and warrior caste of the Kshatriya, by imparting to them teachings regarding the opposition of the luminous and dark forces that confront each other in the world (l).

With the same naivety as the common chess player, though not as justifiable, the scientistic mind has generally regarded alchemy.

(ll Titus BuRCKHARDT, Symbols, Editions under the banner of the Greyhound, Parma, 1983, pp. 23 et seq.

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With hasty and sometimes arrogant evaluation, the alchemical tradition has often been dismissed as a simple and crude, unscientific attempt to gain knowledge of matter and its transformations, an attempt that was conducted according to the failed criteria of an irremediably archaic and pre-logical thought.

It must be recognized, however, that this reductive and bleak image of alchemy, after the in-depth research carried out by contemporary thinkers of the caliber of C.G. Jung, Evola, M. Eliade and the aforementioned Burckhardt, has ended up enjoying, among those who seriously deal with the problem, such a low level of credibility that it dispenses us from criticizing it.

It therefore seems preferable, more prudently, to assume that man of every age has , in his own way, posed the question of the laws that govern the incessant transformations of reality, in which he is personally and often agonizingly involved. The fruit of that question are certain sets of knowledge that constitute the answer and that vary according to the eras, latitudes, and "the particular interests that have animated the individuals or groups who have engaged in them."

From this point of view, paradoxically, modern chemical science, rather than constituting the superseding of alchemy, falls within it in turn, as a species of a larger genus, representing the result of the peculiar way, typical of Western man, modern and Faustian, of questioning nature to grasp the reason for its continuous changes. In our opinion, in fact, today's reevaluation of alchemy, even if it may arouse uncompromising enthusiasm among neophytes, should not lead, with respect to chemistry, to an equally unjust and unjust denigration.

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free of that suffered by alchemy. Modern chemistry, beyond its immediate and evident utility, which ultimately few, even among its critics, refuse, still constitutes, apart from the excesses and dangers we will discuss immediately, a superb construction of the European intellect and its inexhaustible thirst for certainties. If only one could grasp, for a moment, the fascination of the exotic for a mind foreign to the modern Western cultural tradition, one cannot deny the possibility that chemical science, exact, effective, impeccable, can exercise a powerful seduction. It may be a somewhat sulfurous, devil's beauty, considering the serious pollution damage associated with massive and indiscriminate industrial applications, or the dangers of reckless and unscrupulous translations of reckless, innovative formulas into pharmaceuticals, supported only by the questionable endorsement of odious animal testing. In any case, the solid scientific edifice that lies at the root of its success cannot be ignored, even though any potential excesses must be pointed out and condemned without hesitation, and every useful and positive process of critical review of principles, methods, and practical uses must be promoted.

In this regard, encouraging signs come from the growing interest in ecological problems and the widespread demand for natural medicines, such as those provided by the unparalleled alchemical laboratory underway in the plant world, which certainly does not make the mistake (as a distinguished doctor of the Greco-Arab Unani school told us in Delhi) of arbitrarily separating the active medicinal principle from others that can counterbalance its negative effects. An important branch of alchemy, vegetal spagyrics or green alchemy, deals precisely with drawing

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medicines from this kingdom of nature without violating the laws that govern its organic development (2).

Let us therefore turn to alchemy with modesty and respect, immediately realizing the extreme difficulty of approaching, with adequate understanding, a masterpiece of hermetic-alchemical literature such as Cesare della Riviera's The Magical World of the Heroes .

In his beautiful introduction to the modernized reprint of the work (3), Julius Evola, not departing from the interpretative line followed in the now famous The Hermetic Tradition (4), privileged the interior or spiritual moment of alchemy, considering, with his usual conceptual and expressive incisiveness, its symbolic and mythological language as " a figurative exposition of the principles of a transcendent psychology and a transcendent technique ". An ancient Chinese alchemist would not have hesitated to recognize that Evola interprets the text following the canons of internal alchemy (nei-tan), rather than according to those of external or laboratory alchemy (wai-tan). A famous contemporary of Riviera, the very learned Father Matteo Ricd of the Society of Jesus, had already given curious news of the existence of these two alchemies, or, if you prefer, of these two aspects of alchemy. While carrying out his evangelizing work in China at the end of the 16th century, he learned of " two very fantastic and common follies in all sixteen provinces, with many who are employed in them. One is to pretend to make real silver with quicksilver and other materials. The other is to try to live forever with various medicines and exercises."

(2) See in this regard, by Manfred M. JuNlus, Green Alchemy vegetal spagyric, Edizioni Mediterranee, Rome, 1979.
(3) Laterza, Bari, 1932, p. VIII.
(4) Mediterranean Editions, Rome, 1976.

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never, without being able to die» (5). With greater approximation, although with equal severity, the modern commentator of the father's writings specifies (we omit for convenience to report the Chinese ideograms) that « The two madnesses were two sections of the alchemy, which was based on the evolution of the two principles, male or iam (sic) and female or in (sic) and therefore on same mistake, the change even in man of the five elements, water, metal, fire, wood and earth. Alchemy was thus divided into internal alchemy and external alchemy. Internal alchemy aimed to transform the body and soul of man into the substance of an ethereal being, a "gesto", through ascetic practices, spiritual exercises, union with the things of nature, and the use of minerals, especially edible gold, and plant medicines; thus one achieved not absolute, but relative immortality, that is, a longer life. External alchemy, on the other hand, aimed to transform inorganic matter, especially metals.

To transform quicksilver, that is, mercury, into real silver, a plant was necessary, that is, amber "which is not found in China, but grows in other kingdoms outside" » (6).

We have recalled the distinction between the two alchemies to vary the possible paths of access to the understanding of the text. However, the path would still be very incomplete if we omitted to also take into account the brilliant contribution offered to the interpretation of alchemical symbolism by the work of the physician and psychologist C.G. Jung, with the caveat, however:

(5) History of the introduction of Christianity in China written by Matteo Ricci SI, republished and extensively commented with the aid of many unpublished sources and Chinese sources by Pasquale M. D'Elia SI, Rome, La libreria dello Stato, 1942-XX, Lib. I - Cap. IX, n. 169, p. 104.

(6) Ibid.

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to be able to carefully discern in it whatever misleading elements can be traced back to the specific training and professional activity of this author, which necessarily led him to become entangled in the psychopathological case studies provided by his patients and extraneous to the real concerns of alchemy. Which, like any other traditional discipline that proposes the redemption of man from his state of existential precariousness, is addressed not to the individual suffering from this or that psychological imbalance but to the psychically healthy one who, precisely for this reason, is lucidly aware of being afflicted by the far more rebellious disease of being "human " and therefore, as such, by nature painfully fragile, fallible and perishable, despite the dangerous illusions and intellectual intoxications typical of a certain contemporary and widespread mass petty titanism.

The key idea of Jung's interpretation consists in the understanding that between the psychic interiority of the alchemist and the various spagyric laboratory operations to which he devoted himself, there existed a sort of obscure but effective sympathetic link, due to the unconscious projection that he carried out of his own psychic contents onto the material transformations for which he was working: «In trying to investigate it, he projected the unconscious onto the obscurity of matter, to illuminate it. To explain the mystery of matter, he projected another mystery, namely his own unknown psychic background, onto what had to be explained, "obscurum per obscurius, ignotum per " (7). In this way Jung revives and updates, in modern language, the meaning of the alchemist.

(7) Dear Gustav]UNG, Psychology and Alchemy, Astrolabio, Rome, 1950, p. 271.

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the maxim ora et labora that once presided over the practice of every traditional art and which infused the breath of spirituality into the tiring and thankless bustle of the laboratory, among bellows, stoves and stills, guaranteeing the piety and sanctity of the alchemist towards the simple "coal blower", prey to vulgar passions and profane ambitions.

In order to try to orient oneself in the wise labyrinth into which della Riviera attracts the hermetic traveller, it is necessary to refer first of all to his striking quality as a «Platonic philosopher» (8), not to be understood in the ancient, academic sense of the term, but in the Renaissance, substantially neoplatonic and eclectic one. Our author in fact fully adheres to the pious genealogy of the theologi veteres, as set out by Marsilio Ficino, who describes a spiritual lineage that descends from Zoroaster to Plato, passing through Hermes Trismegistus, Orpheus, Aglaofemus and Pythagoras (9). One of the axioms of this doctrinal current is represented by the occult bond of sympathy that binds the parts of the Whole together and which is thus enunciated by Plotinus: «First of all, one wants to establish that the present universe is a living unit, which embraces all the living things that are within it, and is endowed with a unitary soul spread over all its parts, inasmuch as every single thing is a part of it. ... All this unity - and living unity,

(8) This was correctly defined in the introductory note to the Reproduction of the second corrected and augmented Milan edition of 160.5 of the author's work, Arché, Milan, 1971, p. xiii. We refer to this note for biographical information on the author .

(9) Marsilio FICINO, Plat. Tbeol., XVII, I (1561), p. 386, cit. by Bodhan KIESKOWSKI, The Platonism of the Italian Renaissance and -
the doctrine of the Chaldean oracles, Critical Journal of Italian Philosophy edited by G. Gentile, Year XV, Second Series, Vol. II, Phase II , Florence, 1933, p. 191.

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moreover - is bound in the communion of sympathy» {10}. This conception, which quite transparently underlies all of della Riviera's thought, allows him to continually change the referents of his language, without these variations in register causing him to fall into contradiction or precipitate him into the absurd. The relationship of living analogy that connects the various levels of the neo-Platonic One-All allows ample room for maneuver for the author's wise ambiguities, whose discourse, a true « quicksilver», is continually dispersed in the hands of the reader only to be gathered again according to the most apparently unthought-of and indecipherable criteria. If one were to indulge in the taste for literary classifications, one could discern in our author some marked manneristic traits, recognisable not only in the deliberately labyrinthine structure of his exposition and in his passion for artificial and fantastic etymologies, but also, following Klaniczay (11), in his extremely religious Platonism and in the not too veiled anti-Aristotelianism that accompanies him, recognisable in the reference to the « sterile peripatetic philosophy » and in the irony directed at the alleged quality of « Secretary of Nature » instead attributed in all serious

It would certainly be a vain task to try to gain any degree of understanding of della Riviera's book by losing sight of the Neoplatonic synthesis that informs it and by applying to it the analytical method of research, useful only in relation to modern scientific disciplines, which are the result of this method.

(1O) PLOTINO, Enneads - First complete version and critical commentary by Vincenzo Cilento, Vol. II, Editori Laterza, Bari, 1948, Enn. IV, XXXII, 168, p. 264.

(11) Tibor KLANICZAY, The Crisis of the Renaissance and Mannerism , Bulzoni Editore, Rome, 1973, pp. 60-61.

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tato, however at the cost of a fragmentation of knowledge into separate compartments and mostly without mutual communication.

This difficulty, however, brings to mind another, since it is impossible to recover the Neoplatonic synthesis unless we first overcome the dogma, recognizable in the background of all modern ideologies of science, according to which there is no reliable knowledge other than that mediated by the senses, which, however, is condemned to remain merely sensible knowledge even if it makes use of increasingly more perfected instruments and devices, among which the telescope and the microscope retain in some way the role of emblems. This refined and advanced form of sensualism cannot in any way lead to a synthetic understanding of reality in its entirety and indeed, in the long run, ends up leading to a sort of atrophy of the faculty, inherent in the intellect enlightened by the exercise of anagogic dialectics, to directly draw on the world of Ideas and therefore the truth, and from it to operate those grandiose syntheses that allow us to grasp the connections and correspondences that connect apparently remote and non-communicating realities. This is , among other things, the only possible path to regain the notion of the Soul of the World, which constitutes the main connecting element between the various levels of Plotinus' Being and which, consequently, plays a pre-eminent role also in the magical universe of the Riviera, the theatre of the Heroe's exploits, a "place " in which, according to what Plotinus still teaches, "the similar parts do not adhere to each other but are distanced by different parts that interpose themselves and yet, by virtue of their similarity, are subject to the same influences " (12).

PIERO FENILI

(12) PLOTINUS, ibid., 171.

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I t

MAGICAL WORLD

OF THE HEROES

FROM MR. CESARE DELLA RIVIERA:

In which with innocent clarity this is the true MAGIC
N.&.TVI.ALE: And how to make the area

P 1 l! T 11. To F ltoso the vmco tool of such science.. :

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C O N P R I V I L E G I O.

l H M l LAN o, For Peter Martyr: Locarni. a6"o 5.

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DEL
MAGICAL WORLD
OF THE HEROES
OF THE MR.

C E S A R E D E L L A R I V I E R. A.
L I B R. O P R. I M O.

AFTER the most high and most liberal FATHER
of all the Gods with his infinite Wisdom of

Having created nothing, and brought to completion the wonderful and great machine of the Universe, and divided it into three parts with inviolable laws, he wonderfully divided it into three parts; in the first, eternal and divine, called the supercelestial and intelligible World, he willed that the angelic Spirits and all the free Minds should be; in the second, which the wise call the Ethereal World, he placed and arranged with wonderful artifice the innumerable multitude of the glittering and luminous celestial bodies; the third and last , the dregs and impurities of the other two, which he calls the Elementary World, he constituted the abode of the infinite diversity of all the animals created by him. Finally, nothing remained to be done but a creature which, by seeing, would contemplate the immense mastery and the great artifice; by contemplating, would know and love; & loving possessed; and St. Augustine

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possessing, he enjoyed; and from there, turning to the Creator of all things produced, inflamed by a loving and divine fire, he celebrated His holy name with worthy and immortal praises: he decided to form man; whose

Hermete

Exemplar and Idea, not from supercelestial forms, but only (or infinite goodness) from himself, he took; making

Moses

him in his image and likeness. This dear and final creation of his, therefore, the epilogue of the entire divine work, he constituted in the midst of the new and admirable Theatre of the World: and driven by paternal love towards it, he put his hand into the infinite abyss of its treasures, to enrich it with infinite gifts, qualities and prerogatives above all other creatures. And first of all, in order that man might know the divine Image in himself, he was pleased that, just as all other things are limited by their own nature and enclosed within their own limits, outside of which they are not permitted to escape, so he, constrained by no particular nature, should enjoy alone the ample privilege and the high gift of free will and free will, by which, if he wished, he could, by avoiding substances, raise himself to his Creator and make himself immo

And so that his happiness would be lacking in no way, he gave him the wood of life, with which he could strengthen himself not to die, but perpetuate himself: gifts and treasures truly too incomparable. But no sooner did the unwary and miserable man obtain this remarkable and unspeakable fortune than, declining to the left side, and miserably falling from the life-giving light and life into the dark death of sin, he deserved to lose so much good and so much happiness.

On the other hand, the supreme clemency of God, whose proper nature is to forgive and to always have mercy, having already ordained from eternity that his only Son should be punished by the guilty man, guilty of the inju

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Divine Majesty, to satisfy His just will; moved (so to speak) to compassion for the human race, and then tempering His justifiable anger and disdain, He left him master not only of that free will and absolute faculty to choose for himself that state, that nature, and that life, whether divine, or celestial, or even earthly and sensual, which was most pleasing to his will and desires; but also of the intellect, of the perfect knowledge of the sciences, and in short of all the other natural gifts, bestowed upon him by His supreme generosity. Therefore, although the wretched man was expelled from the Paradise of delights, was perpetually banished from it, and consequently remained deprived of the tree of life, he was nevertheless enlightened by the divine rays of uncreated wisdom; and then, by means of the aforementioned gifts, he mystically saw in a certain part of the earth a marvelous image and a real semblance of the same living tree: which image we, following also the opinion of some of the ancient wise men, and together with some modern writers, the last of whom is Giovanni Braccesco, deservedly call mystic Gio. Braccesco co, or second tree of life; and this because of that affinity and sympathy which we perceive between them both, and which we will openly demonstrate. Hence, consequently, that part of the earth from which such a tree arises can and should be called the second earthly Paradise. The most merciful Lord, therefore, gave man a free and ample gift of all this, granting him at the same time the power to imitate Him and perform in this lower world things worthy of eternal wonder. Considering these very high preeminences and notable prerogatives, the Prophet David saw and cried out, saying:

You are Gods, and sons of the Most High.

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Hermete

Hermes confirms this when he says that man is a great miracle and an animal worthy of adoration. But leaving aside here the discussion of how man, by gathering himself into the unity of the center of his intellect, can transform himself into God, let us only see what the second tree of life actually is, and what wonders and effects its possessor can produce by virtue of it in this material world. It is very clear to the Wise that the so-called tree is nothing other than the subject of human wisdom,

immediately deriving from divine wisdom. This tree is called by Albertus Magnus the subject of all wonders; and with great reason; since he is the vessel, matrix, and foundation of all the elements; he is the object, subject, and receptacle of all celestial rays and influences; He contains within himself the themes and seminal virtues of everything; he is fruitfully fertilized by the elements and the Heavens: and therefore he is the producer of all things placed in this lower World; he is the first matter of our creation, he is in act vegetal, mineral, and animal; he is the supreme medicine of human bodies: and finally he is the center, foundation, and source of all corporeal and sensitive creatures.

John Pico

Giovanni Pico states in his book on the dignity of man that it was always a law and a universal precept among the wise men that it was never permitted for any of them to treat or reveal high and sublime things, nor their mysterious dogmas, except under obscure and enigmatic veils: and this not only so that their celestial secrets would not reach the hands of the unworthy multitude, but also because they recognized that such was the divine will of Pythagoras . And Pythagoras gives the reason for this, saying that this is hidden by God so that the world does not perish and be destroyed. And therefore all the other wise men together affirm that whoever was so

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daring to reveal their abstruse mysteries, would be a breaker of the celestial seal, and guilty of violating the divine Majesty. The same is affirmed by Dionysius the Areopagite, Trithemius in his Steganography, and Boethius, who say that darkness is the faithful guardian of these mysteries.

St. Dionysius the Areopagite John

Trithemius Boethius Plato

Thus , writing to Dionysius about the nature of the First Being, Plato tells him that it must be written in enigmas and with artful turns of phrase, so that, if the writing were to be endangered by some strange accident, it would not be understood. Thus Solomon and Queen Sheba spoke together enigmatically. To this same effect, Pythagoras the Samian was accustomed to impose a five-year period of silence on his disciples, so that they would learn to keep silent. For this reason, the ancient poets introduced their fables, under whose skin, as Aristotle states in the Poetics and Macrobius in Scipio's dream, they hid the highest secrets. Finally, the wise Egyptians rediscovered their ignorant letters, that is, hieroglyphic figures, so that, as Cornelius Tacitus writes, sacred and venerable things would not be profaned by the vulgar intelligence. Nevertheless, not out of contempt for such formidable precepts, nor out of opposition to the divine will, but rather in obedience to a certain inspiration, we resolve to discover and openly reveal what and what the aforementioned tree of life is, and the subject of human wisdom.

Aristotle Macrobius

Cornelius Tacit

St. Basil

And because, as Blessed Basil affirms in the book of the Holy Spirit, obscurity is a certain species of silence: therefore we have also resolved to give in this, contrary to universal usage, an absolute banishment to all enigmas, metaphors, parables, and other figures, and obscurities; and in their place to write in an orderly, and with a plain, and clear method: assure us, that as those, who will be chosen by God for such a gift, will receive from that, which we will speak, very great light; so the same

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God, who hardened Pharaoh's heart to perform great wonders, will also cause the reprobate and the wicked to see but not see, and to hear but not understand. And of this there is no doubt, since the saying of that wise King Gebro of Arabia is very true,
Gebro Arabic
when he said, "This is a gift from God, who gives and takes from whomever He pleases." A clear proof of this is that among an almost infinite number of those who curiously seek it, barely one is found worthy of it.

We have likewise judged it excessive to affect in these discourses vagueness and sweetness of style; seeming that cultured and polite speech is proper to those, whose ornate writings seldom bear any other fruit than the same sweetness: therefore Plato said: Cum de re agitur, frustra elegantiam, aut ru-
Plato
ditatem verborum attendimus. Similarly Boethius wrote that In
Boating
writings, in which knowledge of things is sought, there is not the beauty of luculentae orationis lepos, but unco"upta veritas exprimenda est.

Now, just as, according to the testimony of Sacred Scripture, the first tree of life, together with that of the knowledge of good and evil, had its birth from the Earth, so likewise this other tree of mortal life draws its origin from the Earth: indeed, not only does it arise from the Earth, but rather, and more properly, it can be said to be the Earth itself. The Earth, therefore, is that subject of human wisdom, which was mentioned above. This is the object of all wonders, both celestial and earthly, and it is ultimately nothing other than that ancient, dark and indistinct Chaos, in which Anaxagoras places the principle of the being of things, by the omnipotence of the Creator of all created from nothing, and from
Anaxagoras
which he then formed Man, the Heavens, the Sun, the Moon with all the other celestial lights, the elements, the irrational animals, the plants, the stones, the metals, and in short everything that is contained in the Universe.

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And therefore Pherecydes the Syrian rightly wanted the earth to be the beginning of things and the most ancient Arcadians said, as Theodontius attests, that the earth was the origin of everything; hence it is added by Orpheus in the Hinni

Ferecide Siro
Arcadia
Teodontio
Orpheus

Mother of the Gods and of Mortals, Who
nourishes everything and offers every perfect gift.

And Hesiod in the Theogony says that it is a very firm se- Hesiod of the Heaven Likewise Statio in the Thebaid wrote of Statio as follows:

O eternal mother of men and gods, who gives
birth to the forests, the rivers, and all the
seeds of animals and wild beasts in the
world, the hands of Prometheus, and together
with them the stones of Pyrrha, and you were
the one who gave the first elements before all others.

And what follows.

Hence, finally, the Earth is seen to be the home and sanctuary of the loving Mother Nature. The ignorant, blind, and foolish people will laugh at the new and never-before-heard revelation of such high and ineffable mysteries; and, being totally incapable of them, will deem all this to be a monstrous Chimera. The learned, too, that is, those who, because they only externally consider the virtue and strength of things produced, can be called vulgar philosophers, armed with the shield of their sterile peripatetic philosophy, and accustomed to contentious and vain disputes, will prepare to contradict us, adducing the opinion of their master Aristotle concerning the first matter; and adding that in Aristotle himself one cannot even presuppose all this.

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king ignorance: since, for the profundity of his doctrine, he deserved to be called Secretary of Nature. But granting, and not conceding, all this, it must nevertheless be noted that he would be unworthy of the name of Secretary who rashly revealed the secrets entrusted to him by his Prince. And however this may be, if one carefully considers his writings, it will be clearly seen that he does not treat high and recondite things by their first, most possible, and immediate causes; but only in general, and confusedly. On the other hand, others of a higher and more elevated spirit (although they have always been very few), who, illuminated by divine rays, have happily descended into the most profound sanctuary of Nature; and there they have not only intimately and perfectly known her most intimate and abstruse secrets; but also placed a bridle on Nature herself, and made her obedient to them in many things ; and therefore deservedly called occult Philosophers, indeed true Wise Men: these, I say, will be filled with amazement and fear at the same time, seeing their inexhaustible treasures exposed to the manifest danger of being unworthily usurped by the unworthy World. But to all these the answer is as above; adding to this subject what the royal Prophet said in the nineteenth and first Psalm, namely: A foolish man does not know; et stultus non intelliget haec: but only those will be made worthy of such high natural intelligence by God, who have, as Hermes says, obtained the gift of mind: and to whom, according to the saying of Plotinus, the manifestation of the divine mysteries is not unbecoming: it being in no way reasonable, that the celestial secrets of great mother Nature should be violated, and profaned by vulgar minds immersed in the darkness and mire of ignorance, and of carnal affections. Which the same Hermes

David

Hermete

Plotinus

Hermete

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to the conscience of many a treatise full of divine majesty; because the divine mysteries become too debased, and lose their splendor, profaned by the vulgar intelligence of crude and uncultivated souls.

Human wisdom was from the beginning, according to the diversity of languages, named with different terms, and first by those first Sages of Persia it was called Magic. But because this magic is divided into two, namely into Natural and Ceremonial , and this then constitutes those two species, called by the Greeks Theurgia and Goetia, both superstitious, infamous, and diabolical, and worthy of being, as they are, perpetually damned and abhorred by the holy Catholic Church and at the same time by all the laws, as Philo affirms in the book of special laws, and Porphyry quoted by St. Augustine in the book of the City of God. However, leaving the said Ceremonial in eternal abhorrence, as a heinous, prestigious, and impious art; which, founded only on the nefarious works of fraudulent Demons, produces no other fruit for its followers than damnation, and. eternal death, we strictly embrace only natural Magic, the subject of which we have demonstrated above, as that which, being infused by God, is ultimately nothing other than the absolute and consummate perfection of true natural Philosophy. This, therefore, can deservedly be called the source, splendor, and knowledge of all natural sciences. And therefore it is that many labored infinitely to attain it, wandering in different parts of the world, among whom were Plato, Democritus, Empedocles, and Pythagoras; and before them, Zamolside, a Scythian, teacher of Abbaris Hyperboreus, and Zoroaster, son of Oromasius, had perfect knowledge of it, from whom it was then spread among the Persians, the Medes, the Bactrians, the Massagetae, and the Sogdians. It also passed to the great Mercury Trismegistus in Egypt; & then came to Orpheus the Thrac

Persia

Filone
Porfirio
S. Agostino

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lamblico Calcideo

imitated by Pythagoras; since he had, as Lamblius Chalcideus relates, the theology of Orpheus as the idea and model of his philosophy, which was called divine because it had its origin in the institutions of Orpheus himself, in the priesthood of Mercury, and in the magical precepts of Zoroaster. These were then followed by Charondas, Damigeron, Apollonius, Hostanos, Dardanus, Eudoxus, Hermippus, and finally by all the other followers of the Pythagorean and Platonic doctrine. This very high knowledge was also discussed and understood by the great Homer, the source, as Pliny attests, of the

Pliny

Greek geniuses, and Virgil his imitator, in their mysterious poems.

Plato

In the Alcibiades, Plato said that the Magic of Zoroaster was the science of divine things, which was taught to the sons of the kings of Persia, so that they might learn to govern the order of the universe correctly. Furthermore, in the Charmides, he called the Magic of Zamolfide a medicine for the soul.

Apuleius Porphyry Switzerland Kabbalists Egitij Now Galli Assyrians Babylonians Chaldeans Greeks

From this name Magic their legitimate possessors were called Magi; as Apuleius and Porphyry affirm; although Suidas claims that the name Magus was discovered by the Magians. The Jewish Cabalists are accustomed to call them by the name of Prophet; by the Egyptians he is called Priest; by the Indians Gymnosophist; by the Gauls Druid; by the Assyrians, Babylonians, and Chaldeans Bard; by the Greeks Sophos and Philosopher; by some Spagyrus; and by others Occult and Adept philosopher.

And although these names are appropriate and proper, we say nevertheless that the name of HERO is more appropriate than any other for the natural Magician, as the name most suited to him, most significant, and most mysterious. The word Heroe derives, as Martiano Capella affirms in the Marriage of Mercury, from Hera, which means Earth: Earth is nothing other than matter. And because this matter was attributed by the Gentiles to Judas...

Martian Hair

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none; rather it is also understood for the earth itself, or matter, as they gave form to Jupiter; hence it is, that they said, as St. Augustine relates in the tenth St. Augustine of the City of God, that the name of Hero had its origin in the first son of Juno, called Heroe: which mystery Homer understood, when he said, Homer

> Hera Juno gazed from the golden seat
> at Jupiter, who sits on flowing Ida.

Whoever therefore knows it intrinsically, and has knowledge of the ethereal and inestimable treasures hidden within it, as the true Magician has, deservedly and properly can and should be called a most happy Hero.

It is commonly held that he who, through virtuous action and glorious and memorable deeds, makes himself conspicuous and worthy of all recognition, should be placed in the catalogue of Heroes. But it is very evident that no one will ever be able to perform the tasks indicated above, which can easily and naturally be performed by the Magician by virtue of natural Magic; therefore, to him alone is due the name of Hero. Such were mystically described, and celebrated as such, Ulysses by Homer , and Aeneas by Virgil, both no less intelligent of Virgil's natural Magic than good Poets; they gave to one the Golden Bough, and to the other the Moly herb, the latter and the former signifying strength and magical power.

Jason was equally glorious in his acquisition of the Golden Fleece.

Finally, any prudent Poet who has wanted to represent a true Hero has never left him without magical help, giving to some a magical armor, to some a horse, to some a lance, to some a sword, to some a ring, and the like.

But why, as Lucian reports in the Dialogues mo- Lucian

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Since the Heroes are not only men, nor only Gods, they come to be both at the same time, and are therefore called Demigods, or Demigods; therefore they are given their own Orb, or Heaven, which will be that mystical and second Garden of Delights, which was mentioned above; and from whose center our mystical vital tree is born.

And just as the first was an earthly Paradise, and is now closed and hidden from all, so the second is placed on Earth, and does not appear to shady and impure souls : but it remains equally hidden in the deep mists of the inaccessible light of the celestial Sun; and only to the happy magical Hero does it reveal itself, and by him is gloriously possessed, enjoying and benefiting from the salutary wood of life, placed in the center of this Orb.

Magic is the science of all other human sciences, the Queen, which teaches us to call into the light and out of the darkness all the natural virtues, spread and sown by the great God throughout all parts of the world.

These shadows and these mists are the same thing as the famous Cave of Mercury. Orpheus relates in the Lapidary that the supreme Jupiter, moved to compassion for the human miseries of mortals, decided to send us a gift through Mercury, son of Maia, which was nothing other than a sum of all the goods and a paring of all natural happiness; but that Mercury, having arrived down here, placed it in a certain cave; and having locked it there, he flew back to Heaven, taking with him the key. By this gift is clearly meant the heroic wood of life, and by the cave the Orb described above: then Orpheus adds, saying:

Orpheus

Orpheus

He who prudently retreats to the cave
Venerable d'Hermete, he replied
Of all goods an infinite bitterness,
He can fill both hands with them

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Then he left, and in his inn he blissfully
chased away every boring care.

Virgil intended this cave for the Avernus, in which- Virgil When he wants to introduce Aeneas, he gives him the Sibyl's escort, with the fateful Golden Bough; just as Homer does this to that Mercury gives the Moli herb to Ulysses: and Homer show us how difficult and difficult such an entrance is. Therefore pray to the all-powerful Jupiter, giver of all good things, without whom you will labor in vain to attain such happiness, that he may illuminate you with a ray of the divine Sun, show you the arduous and narrow path, and help you on the long, tiring, and perilous journey, so that, having become a glorious Hero, you may, like a new Jason, take back the palm of such a notable enterprise.

In the meantime, in the way permitted to us by the Divine Majesty, we will demonstrate the entry of the said heroic Orb hidden, as we said above, into the high darkness of the inaccessible light of the celestial Sun, that is, into the element of the Earth.

So that you do not err, you must first know that the earth we tread on is not the true terrestrial element, but only an elementalized element, and an impurity of the others; and consequently you cannot reach the celestial Gift through it: but in the East you will find the gate, the widest and greatest of all, which give us access to it. But here too it is necessary to note what Abba Trithemius of the said Orient reminds you in the first book of Steganography: Orient (he says) here you understand, not ubi sol quolibet die oritur, sed eum locum, in quo a principio creatus est. Another entrance, according to others, is found in the great mountains of Libya. Hermes likewise assigns one in a certain part of the Red Sea. Finally, to facilitate your enterprise, know that not only in the su-

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In these places you will find the entrance to the Cave of Mercury and the heroic Orb; but you will also find it in all those mineral places where monsters are sometimes seen, some of which are called Pygmies, Gnomes, Vulcans, Salamanders, and others. Since Divine Providence has given each natural thing (as some say) its own guardian, these are therefore placed over the guard of the inexhaustible treasures of the Earth, that is, the metals; just as those other monsters, called sylvans, or Silvani, take care of the gems and precious stones. The Nymphs, also called Undene, likewise watch over the treasures that are hidden in the bosom of the vast and deep Sea.

Whenever and wherever the aforementioned appear, it will be a clear indication that very great treasures are there, as expert and skilled mineralists have observed through long experience: for if, upon entering the bowels of some mineral mountain, they perceive some of the aforementioned Monsters, who, according to their custom, appear all smiling and festive, and with gestures indicate that he is going to meet them, in that case they consider it certain that the mine must be of great profit and utility to them; but if, on the contrary, the Monster appears disturbed and, full of disdain and anger, takes to flight, they completely lose all hope of being able to gain anything there. Open your mental eyes in this place; consider everything with prudence; and understand soundly: and you will become a happy Hero.

We have said that Magic is a science that teaches us to call into the light, and out of the darkness, all the virtues scattered and sown by God throughout the world. You have also understood that this darkness exists: it remains for us to manifest and reveal the virtues hidden within them. These virtues, therefore, are nothing other than the spirit of the Soul.

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of the World, which, spreading and diffusing itself through all things, gives form, life, being, and permanence to each . But know that although it communicates with all things and is spread throughout all parts of the World, nevertheless it cannot in any way be extracted, neither from those places, nor from all the things, which receive life from it and into which it diffuses and disperses. That common proposition is very true, namely, that this spirit is found in

all things, in men as well as in beasts; in the elements, both of the earth and of water, of air, and of fire; in rivers, in the sea, in mountains, in plains, in valleys, in woods, in meadows, in deserts, in metals, and in plants; And even in the Heavens and in the Stars: nevertheless all this, sinisterly understood by the World, has caused countless people to fall into infinite errors. For it is true that this divine virtue, by infusing itself into the individuals of each species, has given them life, being, form, and permanence; at that same instant it loses its universal nature; and by enclosing itself within the informed individuals, having become particular, it retains only the strength and nature of that herb, or that animal, or that metal, or whatever else it informs. Therefore it is sought in vain and in vain outside the Center within the Center contained therein. This Center is the aforementioned Cave of Mercury; and the spirit is nothing other than the Gift stored within it; And finally it is Mercury himself, son of Maia, understood in ancient Theology as the Earth itself.

Of knowledge, which, according to the ancient Magi, were Ancient Magi three Mercurys, including the metallic one, commonly called quicksilver, which is left as useless; and they only understood the first two, one of which is celestial, the other terrestrial. Which the Egyptians used to do .

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laughing, by painting Mercury with its face partly dark and partly light: not that there are actually two; but while the celestial Spirit vivifies the Soul first up to the elementary world, it is called celestial Mercury; but then spreading through the elementary region, it is called terrestrial Mercury.

Egypt
Orpheus Thrax
John Pico

This, then, is Spirit in most lucid act, according to the Egyptians, the father of all generations, and therefore Orpheus the Thracian calls it Pangenitor in his most mysterious Hinni, from which Giovanni Pico affirms that natural Magic is learned, just as the Kabbalah is learned from the Psalms of David. Julian the Platonist understood this Mercury to be diffused throughout the Universe and innate in all things, a certain nature in itself luminous and transparent, almost diaphanous, and temperate, not subjected to any strange mixture or to any passions; but that it is an act of pure intelligence, and that it has an invisible and incorporeal light, which is the cause of this visible light; and in whose virtue they say there is very little of the earthly nature, some of the watery, more of the airy, and much more of the fiery and stellar: and that in proportion to these measures, the quantities of the stars and of the elements were produced; but that in every place and in all parts he lives as the proximate author and movement of every generation.

Julian
Platonic.

Orpheus
Pythagoras
Democritus
Zoroastrian
Synesius
Plotinus
St. Augustine
Platonists

These mercurial and celestial virtues were called by Orpheus , Pythagoras, and Democritus the Gods who fill the Universe; by Zoroast, Synesius, Plotinus, divine allurements; and by Saint Augustine, hidden and seminary reasons spread throughout all the elements. This Mercury in men is, according to the Platonists, that ethereal vehicle, or celestial chariot, or internal body, which the soul takes into the body, descending and passing through the celestial spheres; through which medium, as if of its own and special body, this material and co

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joins: in the other animals there is their own vital spirit; in the vegetable genus there is the virtue of vivifying heat; and finally in the mineral there is sulphur and quicksilver, that is, heat and humidity, the first principles of mineral metals, and finally of all things which are born from the bowels of the earth. And although these three bodies, that is, the animal, the vegetable, and the mineral, are composed of different forms, they are nevertheless produced by the above-mentioned one Spirit and one Mercury.

And just as this, leaving nothing deprived of its most fruitful virtue, is found in all things, so, on the contrary, all the same things are enclosed in it. Hence the ancients rightly said that Mercury contains everything that the Wise Men seek, calling it Omnis res (All things): and Virgil likewise understood this in those very lofty verses:

> First of all the Heaven, the Earth, and the Sea,
> and with the shining globe of the Moon
> all the other eternal celestial fires, the
> Spirit within nourishes; and through the limbs of
> Heaven the supernal mind spreads, and
> agitates and moves the universal mass.
> From here come men and beasts; and the
> birds have life, and in those seeds lives the vigour
> of fire, a celestial origin: provided
> that their wandering bodies do not slow them down.

All this was equally wonderfully expressed by the great Hermes, who said, " Just as all things came into being from one, by the meditation of one; so all things were born from this one thing, by adaptation." Hermete

The ancient Egyptian priests signified this to us with the wonderful and mysterious Hieroglyph of Mercury itself. The sensible and material world, according to Plato and Aristotle, is composed of eight Heavens, Egypt Plato Aristotle

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of the four Elements, and of the things which are found in them they find.

All this is included in the said Hieroglyph, being composed of the character and note of each of the said things, which are clearly seen therein: for, making an anatomy of it, and dividing it into its parts, it will be clearly seen, that it consists first of a perfect circle, the Hieroglyph of the Sun; then it consists of a semicircle, the note of the Moon; of a cross, symbol of the four elements; and of the sign of Aries. The other four Hieroglyphs then, namely those of Saturn, Jupiter, Mars, and Venus, are formed either from the character of the Sun, or from that of the Moon, with the addition of the cross, or part of it, or the note of Aries.

The hieroglyph of Saturn is composed of that of the Moon and that of the elements; that of Jupiter consists of the same, and is the same, except that it occupies a different location. The character of Mars is composed of that of the Sun and that of Aries, joined together by the straight line of the cross. The character of Venus is formed of those of the Sun and of the elements. And finally, the hieroglyph of Aries is formed of two semicircles connected at a common point.

This too is no less mysterious than the others; for, by concluding and magically joining one semicircle to the other, a complete circle is formed, but different from that of the Sun; for in the center of the former is placed a point, which hieroglyphically signifies the Earth, to denote the dominion and the course of the Sun around the said Earth: but this other circle lacks such a visible point; hence it will come to be a symbol of the eighth Heaven, called the firmament, that is, of the fixed Stars, which Plato calls eternal fires, just as the mystical character of Aries is a sign of the fiery triplicity.

Plato

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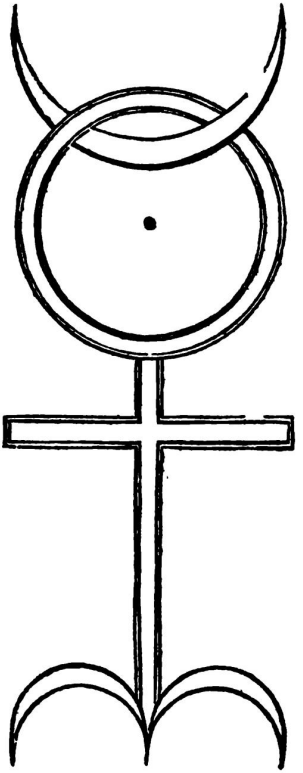

Behold, then, how wonderfully this hieroglyphic shows us , how Mercury divinely contains within itself all eight Heavens, which constitute the ethereal World; and at the same time embraces the elementary world designated to us, as was said above, by the cross.

And because this elementary and material world is nothing other than matter itself, just as the celestial or ethereal is its own form, therefore, by including Mercury and both, it consequently comes to have within itself virtually and potentially all created things, both celestial and terrestrial; both animal and vegetable and mineral.

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Oh thrice and quadruple blessed is he who, endowed with such profound intelligence and such lofty spirit, will arrive at the true knowledge of such high and marvelous mysteries; for, made Hero, he will be placed by divine Wisdom in the Heroic Heaven, and constituted Lord of the magical Universe.

That the celestial spirit of Mercury is found in all things, and that all things are likewise contained in the same spirit, is affirmed to us by many Platonists; and Proclus writes in the book of Magic and Sacrifice, which the ancient Priests knew, that in Heaven there are earthly things, but of a celestial nature; and on earth celestial things, but of an earthly nature: which is confirmed to us by Anaxagoras, saying, each thing is in each thing. The great Hermes attests the same in his mysterious Smaragdine Tablet, with these words, That which is above is like that which is below; and that which is below is like that which is above.

Platonists
I am afraid.
Anaxagoras
Hermes

And finally the most ancient Artefius alluded to this, saying at the beginning of his abstruse secrets, that Mundus secundus a primo omnino cognoscitw: meaning by the first World the celestial, and by the second the terrestrial and material.

Artefio

It is a thing known to the wise Hero, that natural Magic, after God, has its dependence on nothing else but numbers: hence Avenzoar, and many other Babylonians, said that he who has complete knowledge of all things, knows how to perfectly number. But know, that this number is not the common number, but that which is hidden in the proportions taught to us by formal Arithmetic: therefore all this must be understood strictly; for to number magically means nothing other than to make numbers: and finally this word number derives from nume; that is, Deity. Pythagoras said, that the nature of numbers passes through all things; and that the knowledge of them is that true wisdom, which pours

Avenzoar
Babylonian
Pythagoras

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concerning the first divine, incorrupt, and ever-existing beauties; by whose participation all things are made beautiful; and finally in these same he placed the principle of the being of the same things.

The very ancient Artefio likewise in the book of the Artefio Secret says, Knowing the number, you will know how the knowledge of all things is possessed by him. And elsewhere, from the calculations of the first man, I have found the knowledge of all arts, all knowledge: said mysteriously, not to which is it answered, and the key to all the wisdom of the same is hidden.

Thus Boethius affirmed that what Boethius says is made up of numbers. It is in the Universe. The Pythagoreans said the same thing, as Aristotle writes in the first book of Metaphysics. Aristotle

Finally Plato, investigating in the Epinomis Plato a science which, by perfectly illuminating our intellect, would make us truly wise and happy; and which was so excellent and necessary in human life, that removed from the use and commerce of men, human nature itself would remain insipid and imperfect; he said that it came from the Author of all good things; and that this was the God of Heaven; and that this science was nothing other than knowledge of numbers: adding to this precisely these words: For if you will continue to consider these things many, many days and nights, you will find that Heaven never ceases to teach men one and two: so that even those who are very slow learn from them to use number; for in the same way, contemplating three and four, each one of these things will be able to acquire knowledge.

These one, two, three, and four, taught to us by the God of Heaven, are mysteriously included in the above-mentioned marvelous Hieroglyph of Mercury: concoction, which, making an anatomy of that, as was said above, and dissolving it into those parts, of which he

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Pythagoras

Iamblichus

Egypt

Cyril the Patriarch

Homer

It is composed, that is, of the already mentioned characters of the Sun, the Moon, the elements, and Aries, from which the quaternary results, and the wonderful Tetractys of Pythagoras, which he called the source of perpetual nature, the Idea of all created things, and the cognition of things in the divine mind operating rationally. The same quaternion, according to Iamblic, was signified to us by the Egyptians with the hieroglyph of four things, namely of an eye, symbol of divinity, as Cyril the Patriarch teaches us in the ninth book of the Apology against Julian the Apostate; of a rod, attributed by Homer to Pallas, which, being born from the mind of Jupiter, signifies the intellectual nature; of a hexagonal shield signifying the solid body, and therefore symbol of the perfect universe of the supreme Work in the six days of creation and finally of a Serpent, hieroglyph of the human soul.

This quaternary wonderfully corresponds and coincides with that of the Hieroglyph of Mercury, that is, the eye with the Sun, the rod with the Moon; the shield with the Cross, the symbol of the elements; and the Serpent with the fiery sign of Aries. From this we clearly perceive how the mysterious quaternary governs and comprehends all things. And leaving aside how it mystically signifies to us the divine and most holy name of leova, a quadriliteral and ineffable name; behold how the unity of things is reduced to this number. First, Chaos is divided into four elements, the principles of all corporeal things; Heaven into four parts, or angles; the air into four winds; in the Heavens there are four triplicities; under Heaven four times; under time four qualities; under the qualities four elements; under the elements, substance, quality, quantity, and motion; under the substance, the corporeal, the vegetal, the sensitive, and the in-tendant; the quantity is divided into four, into point, breadth, length, and depth; the quality into heat,

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cold, dry, and humid; the movement upward, downward, straight, and circular; the earth in four spaces.

The same quaternity includes and embraces the terms of all the sciences. Mathematics includes point, line, surface, and body; Physics includes the semiotic virtues, natural proliferation, growing form, and the composite; Metaphysics includes essence, being, virtue, and action. Finally, according to the Theology of Orpheus, there are four deities called the Muses, Dionysus, Apollo, and Venus: from whom come and influence our souls the four deific attractions, or influences, namely Poetry, Mystery, Divination, and Love.

Orpheus

Furthermore, Pythagoras aptly called the Tetracty the comprehension of all numbers, because by reducing one, two, three, and four from potentiality to actuality, ten is produced, a most perfect and absolute number, the Idea of all things, and beyond which no other number is found. And thus it is that the ancient Hebrew Kabbalists reduced to the number denarius their divine Sephirod, that is, numerations, divine attributes, and measures, with which they usually describe God, divine Providence, and the unity of things.

Pythagoras

Hebrew Kabbalists

And these are Cheter, Chocma, Binah, Chesed, Geburah, Tiphareth, Nezach, Hod, Lesod, Malchud; that is, Crown, Wisdom, Prudence, Clemency, Judgement, Ornament , Triumph, Praise, Foundation, and Kingdom. The denarius includes the angelic orders, including the animastic order, called by the Hebrews the Issim.

In the celestial world there are ten intelligences, which revolve the ten spheres. Similarly, Archytas Tarentinus includes all things with this number. Aristotle also includes all things with those ten most general genera, which he calls predicaments, called by Eustace real beings, by Alexander Aphrodiseus words, by

Archita Tarentine.
Aristotle

Eustace
Alexander Aphrodiseus.

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Porfirio
lambii co
Simplicio
Ammonium
Alcmeone

Porphyry's concepts, from Iamblichus, Simplicius, and Amonius, are simple words. Moreover, the Pythagoreans reduced to this number all those diversities that Alcmaeon calls contrarieties, that is, finite, infinite; even, odd; one, multitude; right, left; masculine, feminine; still, moved; straight, bent; light, darkness; good, evil; square, and long.

But turning to another and a higher declaration of our symbolic Mercury: the world, according to the Platonists, is produced in this way from its soul. From the first Mind, which Orpheus called Semele, queen of the Universe, mother of Bacchus, wife of Jupiter, and in the fiery birth, proceeds, like a son from its father, the soul called universal, first, and divine great Nature, royal soul, Jupiter, and queen of Heaven and Earth. This also produces its own Image, a vivifying, productive, and governing virtue of the body of the Universe, called by the Platonists the great seminary, because it, pregnant with the seeds of all things comprised in rational concepts, is moved to imitate that soul, of which it is the image, and the first intellect of vulgar love towards matter, which is truly the above-demonstrated Chaos; It is joined to it and adorns it with many different forms, with which the body of the Universe is constituted; which forms are no less easily impressed on matter than the characters of a seal on prepared wax.

Platonists
Orpheus

Platonists

This great seminary, according to Iamblichus and Produs in the commentaries on Plato's Sophist, is called the Workshop of the sublunary world, and perpetual lover of matter; and Orpheus gave it the name of

Iamblico
P shows

Orpheus

> Protheus, who holds the keys of the vast sea,
> Firstborn, who Discovers the
> beginnings of every nature; and with
> various Ideas He signs and changes the worldly forest.

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This is also called water, Ocean, and the middle Soul of Nature. Finally, this great seminary , image of the first, divine soul, and great Nature, is none other than the celestial Sun; therefore, by Orpheus, it is called the light of life.

Which tempers celestial and human things;
Eternal Eye of Heaven, which gazes upon everything.

Others called it the heart of Heaven, because, just as the human heart is the source and seat of life, so in the Sun, which like a heart holds its royal seat in the center of the celestial spheres, is the preservation, the vegetation, and the life of all things. Hence Heraclitus said that it was the source of life. And just as the human body , abandoned by the soul, dies incontinent , and dissolves into a little dust , so too , as Heraclitus himself rightly says, would happen to the world, if the Sun were removed from it. Of which the Earth bears full witness to us , which, while the Sun approaches it, is almost all happy and smiling with green grass and various, graceful flowers , and is wonderfully adorned; but then, moving away from it, it strips off its lovely mantle and fades, becoming hideous, and almost as if it were dead, sterile and fruitless. The Sun is so called because it is alone. Furthermore , Albumazar and Ptolemy affirmed that from it and from the Moon came life infused. And the glorious John Chrysostom, speaking of the said Sun, says that it is a great miracle, and that therefore there is no one who can worthily preach its praises. Later by Marcus Tullius in the Treatise on the Republic, it was said, as Macrobius affirms in the dream of Prince Scipio, Head and Moderator of the other lights, Mind and Temperament of the World, which with such greatness governs the earth that with its light it illuminates and fills the

Heraclito

Heraclito

Albumasar
Ptolemy
S. Giovanni
Grisostomo

Marcus Tullius

Macrobius

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Macrobius

everything. Moved by these and other reasons, Macrobius openly said that the Sun was the beginning of all things. This most excellent creature was once worshipped as a Deity by some peoples, who were perhaps led into this error by its rare and marvelous qualities and prerogatives.

God is an incomprehensible, ineffable , and indeficient light: therefore whatever participates in and is more abundant in light, that can be said to be closer to and more similar to God. And since in the eternity of celestial and earthly things there is nothing both that equals the light of the celestial Sun, therefore it clearly appears that He is, as was said above, the image and sensible simulacrum of the divine Sun, the first soul of the Universe. Moreover, that this celestial sun is a sensible image of the divine Kabbalists , the Kabbalists demonstrate to us by saying that from the angel of Chocma, that is, of divine Wisdom, certain rays issue, which enter the Tiferet Sefiria, to which the celestial Sun refers. Likewise, the same Kabbalists, wishing to teach us the divine science of the Sephira with a certain method, went about representing it to us under different aspects and forms: for this reason some said that the Sephiritic order was a man, whose head they constituted with the first three numerals, the arms they then said were the fourth and the fifth; the sixth Sephira was the heart and the body which contains it; the thighs the seventh and the eighth; the ninth the genitals; and the feet the tenth.

Others wanted this Sephiritic universe to be like a tree, whose roots were the three supreme Sefirod, to denote to us the undivided essence of the triune Creator in the persons, and then the three Worlds, which are produced from there, that is, the Intelligible World, the Celestial, and the elementary. The trunk, almost the heart of this tree, was represented by the same Tiferet, a solar symbol; and finally the branches by the other six numerals. Finally —

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Now we see how, in the most universal and usual disposition that the Kabbalists give to the same Sephiric World, the Orb of Tiferet is placed and placed in the midst of the other attributes, as their center and heart: and although said Orb is larger than the others, it nevertheless has a proportionate and proportionate correspondence with all of them. And fully receiving the perfections of the three superior ones, it then infuses and communicates light, virtue, and efficacy to all the others.

For two main reasons the Orb of greater size than the others is given to Tipheres himself: one is because he is the Sephira of the eternal Word, which, as Clement of Alexandria writes in the seventh book of the Stromata, is the Prince and Leader of knowledge and of life: just as the celestial Sun, the sensible image of the divine Word, is called by Philo in his book of the Work of the World, and by many others the great King and lord of visible light; and by Porphyry in his book of the Oracles he is likewise called the King of the Stars, the everlasting fire. The other reason is because the virtue of the Sun is manifested to us much more clearly than that of the other Stars, as is clearly seen in the generation and corruption of things, in the change of times, seasons, and the like; And then because the Sun, as Proclus, Iarnblichus, and many others affirm, is the receptacle of all the virtues and influences of the celestial bodies. The solar note, therefore, which the Egyptians place at the heart of the wonderful Hieroglyph of Mercury, wonderfully represents both the Suns.

Clemente Alexandrian

Filone

Porfirio

Proclus Iamblichus

The great father Hermes Trismegistus, treating in his marvelous Smaragdine Table, which is nothing else but a brief summary and a small but very high compendium of natural Magic, of the fruit which this Magic is accustomed to produce for its heroic sons; by means of which

Hermete

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they can work infinite wonders in nature; he said that its father was the Sun, just as its mother was the Moon; and that then the earth was its nurse: a saying truly full of ineffable mysteries, and capable of making happy whoever with the elevation of the spirit will be deemed worthy of arriving at the profound meaning of it. wanting in the Hierogli

Egypt

In the meantime, the wise Egyptians, in order to express the above-mentioned mystery, symbolically united and joined the Moon to the Sun, denoting both this conjunction and celestial marriage, by which the Moon becomes one body and one and the same thing with the Sun. This marriage or union is made in the following way: From the supercelestial Sun of divine Goodness, communicating itself to the whole Universe, which communication was called by Plato

Plato

in the sixth book of the Republic and in the Epistles the Idea of all good, proceeds, according to the Platonists, as a light from

Platonists

light, the first Mind, or the angelic Nature, which contains in itself all the Minds and all the ideal splendors: from this then, as a splendour from light, comes the Soul of the world, which, comprising every animal nature and the concepts and images of the first Ideas, is called the Reasonable World: then finally, as heat from splendor, Nature is born through the comprehension of the seeds of all things, called the Seminary World. The celestial Sun, therefore, Soul of the world, sends forth, as Plotinus writes, as a breath and a word, its spirit, that is, the celestial vivifying Mercury, nature and universal seed; which,

Plotinus

before it gives form, life, and permanence to the unity of things on earth, is received, as Ptolemy affirms in the Almagest, by the Moon, which is therefore called the receiver of celestial influences. And since it is proper to the male, as more worthy, to act and to influence, and to the female to suffer and to

Ptolemy

receive, for this reason they said, the act of such reception is the

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conjunction and the copulation of the Sun and Moon. The Moon then gives birth to the conceived seed in the world of generation, influencing and impressing it on matter, that is, on the earth of celestial birth, made, as Hermes says, a diligent nurse. Hermete

This is what the ancient Cabalists understood with the abstruse secrets pertaining to it; whereupon in the Sephirothic Cabalists referred and subordinated the same Moon to the Malchud, the last influential numeration in the order of the Iflim, that is, of the Heroes and illustrious men: which numeration is called Virgo, and well of the septenary; for, just as this Moon receives the influences from the other Heavens, by means of the Sun, so this attribute receives through its spouse Tiferet all the superior emanations of the others, and diffuses them throughout all created things.

This loving bond between the Sun and the Moon was gracefully alluded to by Virgil in the Georgics, Virgil saying

> Thus, if it be believed, O Moon, the God
> of Arcadia bound you with a small gift of
> white wool, and called you into the high
> woods, nor were you deaf to his call.

The God of Arcadia, that is the God Pan, who signifies All, is the symbol of Nature; and therefore Orpheus sings in Orpheus the Whinnis, which he

> He produces everything, and father
> of the universe, and prince of the world,
> fruitful Lucifer, and Paean, for
> whose depths the eternal soul lies; and to his
> immense power the wavy sea yields.

The soul of nature, therefore, influencing the Moon, calls it, invites it, and entices it into the high woods (which,

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Iamblichus
Platonists
Pathetic pears
Egypt

as Iamblichus states, they represent the raw material called by the Platonists and Peripatetics (Hile, which also means forest) for the generation of the material world.

The Egyptians signified this same concept by depicting the said Pan, who with his right hand struck and scourged the Moon, and with his left supported the erect male parts. Furthermore, as Suidas relates, they depicted the fabulous Priapus (also a hieroglyphic, as the same Iamblichus attests, of the same great Seminary, and universal Nature) in human form, holding in his right hand the royal sceptre, to demonstrate to us the power that said Nature has over the Universe; with his left he also seemed to be contracting his genitals, wanting to show us how in this Nature are the seeds of all things, from which the forms that are then impressed on matter influence. Next, wool is a symbol of impurity, which is proper to matter: on the other hand, the color white denotes purity and cleanliness; therefore Pan, the celestial Sun, calls the Moon into the woods with the gift of white wool, that is, he calls her to the generation of things, which, since the purification of matter cannot occur beforehand, with the influence of forms, this wool, that is, matter, becomes white and pure. The other magical and more recondite mysteries, hidden beneath these veils, will be revealed in their most appropriate place.

On from
Iamblichus

Meanwhile, descending in the Hieroglyph of Mercury from the celestial world to the elementary world, of which, as we have already said, the Cross is known and a symbol, let us first remember that the foundation of this great machine of the Universe is nothing other than an almost indivisible and imperceptible point; although it is known, manifest and divisible to the magical Hero , being the root and origin of all magical wonders, which cannot be reached in any way except by means of the same. Let us also remember

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that which was said at the beginning: That the Earth is the vessel and foundation of all the elements; and from this we will clearly see that the Earth is the above-mentioned center and point of the natural world's origin: since the said elements, in their natural and useful discord, continually and circularly, as Plato also maintains, converting one into the other, all finally, as Anaxagoras attests, take refuge and rest in the Earth, as in their seat and center. The dense element of fire is converted into the element of air; the dense element of air becomes pure water; and likewise the thicker part of water falls into the earth: conversely, each returning to its own region, the thin element of earth is converted into water; the thin part of this is transformed into air; And the rarest and most spirited of air is transformed into fire, the principle and created motor of Nature. And in this circular vicissitude and reciprocal circulation, the Earth, as the nurse and mother of all others, never remains pregnant with it. From the motion of the point, therefore, the line is produced; and from that a certain circle is formed, in which the elementary square is perfectly found; therefore, let the Geometer, anxious above all to rediscover the never-before-known Quadrature of the circle, be astonished, seeing in our Magic that the same circle is completely equal to the square.

Plato
Anaxagoras

Therefore, anyone outside of this Magic who tries to fully achieve such equality, labors in vain and uselessly (in our opinion) with Archimedes, Orontius, and others.

Now let us return to the symbolic Cross, which can be considered in three mysterious ways: the first of which is that, since it consists of two straight lines, it consequently represents the first binary number , the significant matter; and is a symbol of impurity, imperfection, and confusion, but if we want this duality...

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From imperfection to perfection, and from confused matter to pure and simple form, it is necessary to turn to the first odd and uncompounded number; that is, to the ternary, the mystical note of the same form. This eternity is therefore demonstrated to us by the Cross considered in the second way, while we contemplate it being composed of two straight lines and a common point in which the said lines are connected and joined; although the said point is invisible; but just as it necessarily finds itself there, so this invisibility is not without mystery; for it signifies the concentrated and hidden form in matter, not yet being perfectly produced in act in the ternary; but for this to happen, it is necessary that the Triad, having dispelled the binary, return to its original unity by way of the quaternary.

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Abbot Trithemius

Which Abba Trithemius signified when he said: " Everything is contained in nature; the limits of its operations are mirandorum from unity, from binary numbers to ternary numbers, not first, as from ternary numbers by order are combined in simplicity." Here the learned Arithmetician is astonished to see how his own numbers, abstracted and far from corporeal and sensible things, and variously treated in the depths of his intellect, are found in our Magic to be concrete, corporeal, and joined to matter: the soul and the formal life of which are spagyrically separated by the wise Heroe as the cause of its marvelous operations: nor does it in any way admit another monad or other number. Finally, the third consideration will be of the said Quaternary; since, by removing the coupling point from the Cross, there formally remain four straight lines, which symbolically demonstrate the four elements: whose native enmity is manifested to us by the different and opposite position that the said lines, proceeding from the point, obtain. The line

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The upper line represents fire, the most worthy of the other elements: and because water, due to its coldness and humidity, is opposed to the heat and dryness of fire itself; therefore the lower line, placed opposite to the upper one, is a hieroglyph of the said watery element. The transversals, both equally opposed, are known: the right one represents the hot and humid air, and the left one represents the cold and dry earth.

Furthermore, the Quaternity, as has been said, contains within itself the Denarius, the most perfect and absolute number, after which no other number is found. Hence, the ancient Latin philosophers signified this Denarius by the mystical character of the Cross, that is, the X, the first twenty-first letter of the alphabet: a straight, rectangular, and equilateral cross , which, broken and cut in that part where the lines from the point are joined together, forms the letter V, the fifth vowel and the sign of the quinary. Finally, this letter, inclined so that its left line lies on a flat surface, represents the eleventh of the alphabet, that is, the L, the note of the number quinquagentile.

Thus, first the L, then the V, and finally the X, are placed together , and they wonderfully form this word LVX, a word representing the essence of God, one in nature and three in persons, the very object of the Blessed, life of the Universe, the ultimate goal of Magic, and the unity, principle, and end of all things; to which the magical ternary, having surpassed the binary, with the medium and aid of the quaternity, happily returns, as to its beatific end: which will be discussed more fully below.

Many other mysteries, not only theoretical, but also practical, and full of very high meanings, can be drawn by the wise Heroe from the mystical Cross, and similarly from the other symbolic parts composing the hieroglyph of Mercury; of which mysteries it is enough for us to discover some with the globe, and to open the mouths of others.

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the road: because if we wanted to explain everything in detail, this could not be done without great volume, which would be contrary to our institution, since brevity has been proposed to us from the beginning in these discourses. Meanwhile, let the Grammarian be amazed, doubtful and uncertain of the origin of the letters; and of the reason for their places, locations, and connections: seeing them occultly arise in our Magic; and mysteriously placed and joined together, they form the aforementioned term of light.

There remains the mystical character of Aries, for the explanation of which it is necessary to first note, that just as among the magical Heroes there were three Mercurys, among the same three Suns are likewise found; and just as the said Mercurys in essence are nothing other than one, in conformity with what was said above, so precisely the said three Suns refer to one and only one. Wherefore, more properly speaking, we say, the Sun is in a triple essence, that is, celestial, elementary, and metallic, solid, fluid, and corporeal.

Astronomy

Furthermore, it is clear to astronomers that in Aries the exaltation of the celestial Sun takes place; and in Taurus, the next sign to it, that of the Moon takes place. Furthermore, separated from the symbolic Sun united with the Moon by the hieroglyphic Cross, and somewhat inclined to the left, it forms the Alpha, the first letter of the Greek alphabet, and symbol of the beginning. Likewise, turning the lower part of the character of Aries, symbol of fire, upwards in a cabalistic manner, it also comes to represent the last letter of the same Greek alphabet, that is, the Omega, the final sign, and likewise representing the note of Taurus. And since it, as can be seen, consists of nothing other than a whole circle, with a semicircle in the upper part, it is therefore necessary to affirm that it is finally our hieroglyphic Sun and Moon, and together

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the aforementioned Alpha and Omega. From these most secret concepts, therefore, the following Theorem is drawn as a conclusion of everything.

The elementary Sun and Moon, essentially the one beginning and end of natural Magic, cannot, oppressed by terrestrial corpulence, send forth their scintillating rays, except by means of their examination in the elementary Cross, made by means of natural fire, excited by the vulgar and material. And at the beginning in the fiery Aries and in the venereal Taurus, in our Hieroglyphic, both only different in location, the exaltation of the two Luminaries takes place; and then finally the vivifying magical Light arises; and the production of this light will be the first day in the fabrication of the magical World.

But for a better understanding of this, it is necessary to ponder what Father Hermes adds , after having said in his most important tablet, that What is above is as what is below, & what is below is as what is above. He therefore continues, to perpetrate a miracle of one soul. Let us first see why, what and what this thing is; and then we will go on to discover its miracles. There is no doubt that this is that celestial gift brought to us from Heaven by Mercury, according to Orpheus: a gift truly from the Supreme, and true Jupiter given to his faithful Heroes; than which no other, not only greater, but not even equal, can be found here below. To this Pythagoras Samius, who out of humility refused to be called Magus , Sophos, or Wise Man, but wanted only to be called Philosopher, that is, lover of wisdom, as Isidore also affirms in the second book of the Etymologies, Isidore gave the name of Philosophers' Stone for the same reason.

And although this name of Stone, having regard to the height of the name given, seems too low, it nevertheless contains within itself abstruse meanings, and such that only its etymology is a faithful guide to the Cave of Mercury.

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This celestial Stone, then, which we do not call a Philosopher's Stone, but a Hero's, and which I give for the consideration we have had above, which does not admit the haughtiness of vulgar Philosophers to such a delicate table, can truly (considering carefully all that has been said above, and in particular its origin) be called another Microcosm, that is, a small World. And of this Hermes himself properly understood when he said: "The Sun is his Father, the Moon is his mother, and the Earth is his nourisher." And therefore, adding in confirmation that it is another World, after having briefly and most secretly taught its construction, he says: " Sic mundus creatus est." Thus among the ancient Magi we read that the making of the said Stone is nothing other than the making of the World. Thus, by forming his heroic Stone, the Hero obtains the faculty from the divine and uncreated Wisdom to imitate it in the creation of the Universe: for which reason we say that the production of our aforementioned light is the first day of the formation of the magical World.

Hermete

Magi

Do such a mastery, by means of the division of the four elements: in which the light is separated from the darkness: which Hermes teaches us to do in the Table, saying: You will separate the subtle from the thick, with great skill; and elsewhere : Son, extract from the radio its shadow, that is, sordid, because the nebulae superveniens contaminating it, which would distress and retain it from the light. And there is no doubt that in this it behooves the Hero to be armed with subtle intelligence, and perspicacious with sublime judgment, and patient; since the clearing of that darkness is a truly heroic, but arduous, and exceedingly difficult task.

Hermete

The aforementioned mastery of separation in the four elements is called, in a more secret way, spagyric art, from spao, which means to extract.

It is worth knowing that the Sun and the Moon are elementary,

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or earthly are twofold: for in mechanical Magic there is a superior Sun and Moon, and another inferior Sun and Moon. The superior Luminaries have the likeness of nothing else than most lucid water, of which that famous Hero heard, while he cried out: O measure of mercurial and celestial water, you are truly substantial to the whole World. This Sun and Moon, or this celestial water, is that Spirit of the Soul of the World, called Mercury; which, communicating and diffusing itself, as has been said, in all things, gives them life, form, being, and permanence; and in it all things are essentially comprised. 1;: spirit yes, but at the same time it is, as Plotinus writes, body, but a very subtle body, as if not body, indeed as if already soul, or almost not soul, and as if already body: and therefore, as Iamblichus claims in the mysteries, it has a great proportion with the Iamblichus incorporeal things by the nature, which it has simple, constant, and undivided, and by the single action, that is, by the circuit, and the life, and the light congenital with it. Nor is there (the same adds) in Heaven a composition of soul and body in a third essence; but the body is brought into the nature of the soul, and is almost the soul itself, visible, and perhaps, that Heaven is the same light, without matter, and without dimension.

Thaletes Milesius understood this water to be, while Thaletes Milesius said that the first principle was water; and that in it was the divine mind, from which all things were produced.

In the Orphic Theology, the three divine Persons of the Holy Trinity are foreshadowed and indicated, the first by the name of Night, which others called Darkness, and the Hebrews Ensoph and Aleph, dark, considered the most absolute and incomprehensible essence of God gathered in itself. The uncreated Word, the second person of the divinity, was indicated by Orpheus by the name of Heaven; and the Orpheus

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Kabbalists

The ancient Cabalists understood this Heaven to be the conversion of the dark Aleph into the bright one; saying this to be due to the wind that God, emerging from the infinity of Ensoph, diffuses in the creation of the unity of things. Finally, the Holy Spirit was called Ethere in the aforementioned Theologian. Heaven, therefore, is the same uncreated Wisdom, the first Soul of the Universe, the divine great Nature; which Zoroastus called the paternal Mind; Homer, Olympus, almost all luminous; Hermes and Plato, the Word and Author of every resurrection, King of all ages, and

Zoroast
Homer
Hermes
Plato St.
Dionysius

around whom all things that exist revolve; and finally, Saint Dionysius, together with Plato himself, called it On, that is, Being, who entifies all essences; the supereminent cause, founder, and principle of everything. Plato himself understood this Heaven, saying that the God Heaven taught the one and the two, as was said above. Likewise, the great Iamblichus in the mysteries of the Egyptians writes that Heaven is God, or is an imitator of the Gods. That he is God we have already narrated, according to the minds of the aforementioned, but insofar as he is an imitator of God, this refers to the Soul, the middle Nature, imitator in the generation and preservation of the universe of the said divine Heaven, of which it is the visible image. And it is also Heaven, born, as Orpheus also affirms in the Hymns, from the earth, and by the same called Almighty and Universal Father. And the contemplative Hebrews said that Heaven was understood to be that green line which surrounds the universe. In conclusion, the magical Sun, Moon, and Mercury are nothing other than the visible Heaven itself. Therefore, the water mentioned above is rightly called Heaven by wise heroes.

Plato
Iamblichus

Kabbalists
Hebrews

Thales of Milesia

ÿÿ=very.

Heraclitus of Ephesus , which elements Thaletes Milesius, Hipparchus of Metaponto-
Hippone Regino no,

The same Heaven in the holy language is called Sa-maim, which word can be interpreted as fire and water;

Heraclitus of the Ephesus, & Hippone Regino wanted, that

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were the first principles of things: and this not without the light of the highest knowledge. Among the symbolic theologians by fire is meant the Spirit of the Lord, the Spirit proper to the Deity, the loving Spirit, the sweet and vivifying Fire, and the connection of the Universe, which Orpheus in the Hinni called Orpheus , as was said a little while ago,

> Ethra of the World, exalted, excellent germ
> High house of omnipotent Jupiter.

In mystical theology, water denotes the eternal Word. And since we read that not only Hermes Trismegistus, Orpheus Thrax, and Plato, but also many other ethnics learned many secrets from the Hebrew contemplators and were aware of a good part of their divine mysteries, knowledge of which mysteries may perhaps subsequently reach the aforementioned Thales and others, it is therefore not indecent to think that they were somewhat enlightened in their darkness by this light, and therefore reducing this opinion to God, through fire and water , the first principles of things, they at least implicitly understood and hinted at the highest mystery of the Holy Trinity in the creation of the world. And this is also confirmed to us in a certain way by the proportion and appropriateness that this opinion shows to be in relation to the sacrosanct and true history of Moses, where he recounts that the Spirit of the Lord Moses was carried upon the water, by the Lord, understood by the sacred Doctors to be God the Father, by the waters the eternal Word, and by the Spirit carried upon them, the Holy Spirit. And this is said only to reveal the mysterious concept contained in this name of Heaven written in Hebrew. But if the aforementioned Wise Men referred their opinion to natural principles, there is no doubt that they wanted to infer neither other fire nor other water than those of the magical noun.

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my Heaven; which, as it is entirely lucid, sweet, and vivifying by nature, so excellently preserves within itself heat and humidity; indeed, it is truly in act, and flowing water, and burning fire together.

Finally, the heroic Heaven, so called, not only because of the marvelous and rare gifts it receives from its soul, but it is also called Heaven from concealment: since it wonderfully conceals and hides within itself all treasures, not only terrestrial, but celestial as well. And although it makes itself visible and tangible to everyone, nevertheless to no one, except the wise Hero, does it ever reveal a spark of the incomparable preciousness of its glorious gifts. Of this Heaven, and of the other, which will be mentioned later, Plato perhaps understood when he said that the Heavens consisted of the most perfect and pure particles of all the elements: which particles John the Grammarian called summits, having in mind their pure and celestial nature. And the color of the magical Heaven, which is that of the upper Heaven, when a cloud comes between it and our eyes, appears all clear, serene, and cerulean, indeed in the likeness of a very fine blue: and hence it is that the ancient Sages placed the said color as a symbol of the same ethereal Spirit, celestial Mercury, and life-giving virtue.

Plato

John Grammarian

The high science of Cabala, discoverer of occult intentions and of obscure and hidden meanings, draws from this name, Caelum, its own essential definition: & is

CAELESTIUM LUME n.

The magical Heaven, therefore, is nature! The light of the celestial lights, proceeding from the divine Heaven, the light of all lights. The definition, according to Aristotle in the seventh book of the Athenian Physics Philosophy, is the true form of the defined subject. Similarly,

Aristotle

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Eustace writes in the first book of the Ethics that just as Eustace the definition is a name revealed and open, so the name itself is a definition, even if confused and clouded . It is a universal conclusion of the wise that when our first kinsman by divine commandment first gave names to all things found in the universe, he did not name them by chance; rather, he discovered in this the gift of perfect wisdom granted to him by God, with such propriety, and with such mystery he imposed its name on each thing, that the wise men themselves can draw true knowledge from it and have a particular understanding of the essence, virtue, and nature of the thing named, thus rendering to us, with the help of the mysterious Kabbalah, such names and definitions clear and plain; therefore we judge that discoursing somewhat about some of the principal names of our aforementioned Mercury and Heaven may perhaps greatly facilitate the understanding of magical secrets.

And having already amply demonstrated how reasonably such a Heaven can be called both Sun and Moon, it only remains to say that the name Sol, interpreted cabalistically, denotes

The Only Light of All.

Yes, as the voice Luna infers

LUXURY NATURE.

This Heaven was therefore also called the Fifth Essence by the Wise Men; which Marsilio Ficino, in his treatise on the three lives, also defines as the spirit of the Soul of the World, diffused through the parts and elements. And since these are corporeal, the so-called spirit is a pure necessarily and invisible form, and cannot subsist by itself, but must exist.

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to lean on any body; therefore in our Magic he takes for his body another fifth Essence, which is in itself subsistent, visible, and tangible: and both united, make a single fifth Essence; which in short is nothing other than the virtue, the form, and the life of created visible things, spagyrically taken from their universal matter, in the form of transparent and most lucid water; totally separated, purified, and cleansed from every impurity and stain; and absolutely divided and segregated from the four elements, from which it differs, both in matter and in form, and both in nature and in virtue; there being in it no elemental motion; nor having in itself any cause of corruption: but it is incorruptible Heaven; and finally a loving bond, & soul of the elements, & together with the magical Stone, & our heroic world: & is called by some the fifth Element. The same was called by the ancient Artephius the operating medium between the greater and the lesser world; that is to say, between the first and the second: the

Art thread

precise words of which we place here, as those, which include within themselves all human Wisdom, are full of the highest mysteries. Ab ipsa mediatete habemus omnem scientiam, per divinam virtutem uniuscuiusque rei. The psa mediotas constat inter utrumque, idest inter duo spazia, & hoc est virtute Dei: quorum unum vi-detur superius, aliud in/erius: sed propter revolutio-nem paulatim, paulatim quod visui non apparet, & visui non absconditur; inter haec est mediotas, pen-dens tota in liquid: & liquidum, idest aqua, ingre-ditur per subtilissimas veins: habet illa ibi esse ligans alia elementa, & ipsa hoc modo ligatur aqua Natura, per ipsam Dei virtutem.

The essence of this fifth Essence is wonderfully discovered to us by the Kabbalistic anatomy, which

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this name is given, and from which the present essential definition arises, that is to say:

The fifth type is the secret seed of nature,
hidden in the earth.

This fifth Essence is also called Lunaria; and this not without much appropriateness and propriety, since, as has already been said, it is diffused, indeed, as if born from a mother by the celestial Moon in this elementary World: for this reason it was called the fifth Essence, by some called spit, and by others the leap of the same Moon; wanting therefore to indicate to us that it is that celestial virtue, and those radiant influences, received up there from the Moon, and then descended here.

The fifth Essence was also called by way of simile Licor, or juice, of the Lunaria herb; hence many common people and those versed in the art of magic, persuading themselves to find fruit in this herb, are ultimately disappointed. The magical Lunaria is described in this way: First, its roots are metallic Earth; the trunk, or stem, is quadrangular and red, covered with black; it has as many leaves as the days of the Moon, fifteen of which grow during the increase of the Moon itself; after fifteen days its flower is citrine, the sweetness of whose odor can be compared to that of musk; and finally, during the full moon, it produces excellent fruit, similar in color to the crocus. From this metaphor, the existence and the artificial composition of the heroic Stone are laconically indicated to us ; all of which things will gradually reveal themselves more distinctly. It is not at all different in color from that of the fresh sap of the herb; indeed, the vividness of the green color of this can rather resemble that of the precious emerald. But notwithstanding this, it is at the same time clearly

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gold, and crystalline liquor; as is also evidently demonstrated by the present cabbalistic definition, resulting from the aforementioned name of Lunaria, that is:

The Light of the Water.

And it is very true, moreover, that while the limpid water remains motionless in its clear and shining vessel, or rather, like a living stream flowing spagyrically from it into another similar one, the beautiful Moon is always seen swimming above it, adorned with such a brilliant light that the eye of whoever gazes at her is almost dazzled by it.

This Lunaria of ours is similarly called Star Diana from the day she brings to our magical world; and it is the loving Star of Venus, Lucifer, that is, the one who brings light. And this clearly manifests the cabalistic anatomy of the same name Diana from which such a sentence is formed,

(*) The God Who Gives Nature.

It is also called burning water, because it actually burns visibly and invisibly, actively and passively. In short, it means nothing else in a cabalistical sense than Aqua ardens, which

The Water of the Arcane God Flows Through Nature.

It is also called Water of Life, for the reason that it is not only the life of the things produced, but also because it can infuse the same life into those things, already close to corruption and accidental death, and preserve them in excellent health, until

(*) That is, Light.

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to the last term set by God for them. And this likewise draws the Cabala from the same name; since Aqua Vitae infers nothing else than

Water Holding Back.

It is also called Gold, and the Sun is also called gold, as we read in the Oracles of Porphyry,

Porfirio

> Sun, Osiris, Dionysus, Horus & Apollo, And
> King, who alone guides the earth, and the
> night, Which brings winds, rains, and changes the
> weather, King of the Stars, and everlasting fire.

Hence it is that metallic gold is also called Sun.

The Sun, therefore, is nothing other than gold, nor can this be said to be anything other than the Sun, but since both are truly you one and the same thing present, the latter will consequently fall under the division of the former: and so we say that Gold is in a triple essence, that is, celestial, elementary, and metallic: the first is solid, the second fluid, and the last corporeal; but this, as totally useless to the heroic Magisterium, is excluded from the former. Furthermore, in operative Magic, the so-called gold is likewise twofold, as has been said of the Sun, that is, superior, the latter inferior: and both are in fact most perfect gold, differing in this from the metallic one that the former is an opaque, dead body, and of little value in magical operations; and this of ours is the sole means of all magical marvels; it is a living, lucid, clear, and spiritual body; indeed, it is a spirit and a corporeal soul, visible and palpable. The superior one appears in the form of a fluid and flowing mass, in all respects similar to common quicksilver; but as the latter represents silver in colour, so the former appears gold in colour, exceeding in

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beauty the most perfect metallic, of which it is nevertheless the first Being. The other, that is, the inferior gold, sometimes appears as a body immobile in itself, but reduced to small and delicate sheets, yet decorated with the same beautiful golden color and splendor, although more frequently it is accustomed to appear in the likeness of atoms; which rightly gave Epicurus the occasion to affirm that atoms were the principle of the being of all things, and because they are not inseparable bodies, therefore Diodorus Cronus said that the very principles of things were these inseparable bodies. From gold, therefore, all visible created things have their birth and origin; nor is the form and substance of those things anything else than that of our own Abbot Trithemius : for which reason Abba Trithemius notably said, Faelicem te reperies, si operaes tibi Natura abscodere videtuae erunt a Sole, quem tur. Aurum is called Aura, that is, breath, sweet wind: and it is that wind which, according to Hermes, carries in its belly the heroic Stone.

Epicurus

Hermete

Furthermore, this word Aura means splendor and light; and the magical gold is nothing other than the very light of Nature. By aura, favor, grace, possibility, and the like are also meant: all of which things, along with other human happiness, are miraculously obtained through the powerful means of our aforementioned gold. Finally, the word Gold sounds just as cabalistically as

The strength of all.

But the Latin word goes on to reveal what he is

AU tor RU morals of Magic.

Furthermore, it is called human blood, and menstrual blood, and it is called human blood from Humo, which in Latin means Earth, because it is really

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drawn from the occult magical Earth. And although it is like crystalline and very clear water, it is nevertheless the color of living blood, of a red exceeding that of regal purple. And just as blood is the faith of vital spirits, so this contains within itself the spiritual life of all. Orpheus spoke of and understood this blood in the Lapidary where he said that the blood of Orpheus , having fallen to the earth, froze into stone. It is said that it contains within itself and perfectly embraces both natures of Magic, that is to say, the speculative and the practical together. It is also called Menstruus, having regard to the fact that it proceeds from the patient female Moon, who nourishes and foments the conceived solar seed, an invisible form; and finally gives birth to it in this sensible and material World. Moreover, it is Menstruus; because in the magical World it holds the place of matter, and conversely, the fifth Essence invisibly works there as form. Menstruus means mentem struo, that is to say, it constructs, so to speak, and fabricates the magical Stone, which in short is nothing other than the noblest part of the Soul of the World, already made terrestrial, just as the mind is the superior part of the rational soul. It is also said to be rendered menstruo a measura; since it truly is the measure with which all things are made: hence, as contained that wise Hero said above: O measure of mercurial water, you are substantial to the whole World.

The Cabalistic expansion of such a name, Sanguis, miraculously forms a proposition,

Carrying the Health of the Spirits.

Health is friendship, temperament, and the bond of the elements; and this bond, in short, is nothing other than the universal fifth Essence: therefore, with cabalistical reason, we read that the magical blood brings us health.

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nature of the vital spirits; since it contains the said fifth essence: and it is the very nature} life of all things. Similarly the same Kabbalah makes us see the magical Menstruum to be precisely

Likewise, this blood is called Virgin's Milk, with the Virgin being understood as the Moon, who, without actually conjoining with the Sun, conceives and becomes pregnant by it. Furthermore, the magical Earth, from which this milk is softened and drawn, is called Virgin, because it produces nothing, nor has it ever produced anything, but remains hidden and idle, in the center of the center.
It is called Milk, almost as if it meant the act, or the art; as through it the magical Art is reduced to the act. This milk is completely similar to goat's milk, although at the same time, and at the same time, it is in the form of very clear water, as we said of blood. This name Lac, interpreted Kabbalistically, reveals that this substance is

Hot Watery Mud.

To this celestial milk is also given the name of Aquila, and not without much appropriateness and propriety; for just as no bird soars as high, nor comes so close to the Sun, as the Eagle itself, so too no spirit is found down here, informing the innumerable diversity of individuals, which rises so high in operative Magic; nor, less, that essentially comes so close to the celestial Sun, as our magical spirit. Magically, the almost Aqua latens, and also Aqua lactea, are called Aquila. And finally, the name Aquila, cabalistically explained, demonstrates that it is precisely

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The Waters of the Valley Latent.

This Eagle is similarly called Salt; and not without reason: since it, separated from heterogeneity, is really nothing other than salt itself: and it is the common salt, not the vulgar one, but that which communicates being and life to the unity of natural things. Hence it comes to be the same salt of the elements; for which reason it is appropriately called by the name of so many, and diverse, salts: it so happens that in operative Magic the name of salt of metals is more proper than any other; meaning both of the magical and of the vulgar ones. It is also called harmonious salt; because it is precisely the universal Harmony, that is to say, the natural bond of all human things. It is called Salt, because, because of its rare qualities and properties, it rises and ascends above any other individual, it is also called in Latin Sal, as if it meant Salus; or from saving; since just as the common salt preserves the flesh from corruption, so this one saves and maintains the things produced by it; and is finally the symbol and purpose of human Wisdom. Opening this name Sal Kabbalistically, we see how it wonderfully

yes,

Embraces the Starry Light.

The Magi also used to call this Salt sulphur, because of its fiery quality: which clearly demonstrates the etymology of the name; since sulphur implies sol fire; uvero sole fire: and so it is precisely both sun and fire together: and the same thing is hinted at by the Latin word: since the word Vr, pure fire, is

ÿnifica. This is the common sulfur, not the vulgar one; c.Juantunque no less than that, it lights up, & ar-

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from: it is the secret sulfur, contained in sulfur; and it is the spirit of the elements. And the Most Wise Solomon also understood this, when he said that God has made all things existing under Heaven, our true sulfur. Opening this name Sulfur in a cabalistic way, he reveals its hidden and magical definition; that is:

Solomon

The Last Sun Shining With Its Rays

for the last, meaning by us the elementary Sun, qua gtu infused by the Soul media Natura; that is, by the celestial Sun, according to the Platonists the sensible image of the divine.

Platonists

They also call this sulphurous substance Tartarus; and this with great profundity: therefore, they do not understand, with the foolish vulgar, the vulgar Tartarus of wine, nor do they wish to infer by this name hell, the proper refuge of filthy and rogue spirits, unless perhaps by a certain similitude: for, as the said hell is placed in the dark centre of the vast earth, so this magical Tartarus resides in the dark centre of our virgin Earth, and in it burns the continuous and occult fire of Nature: and finally, through spagyric operations, the rebellious sulphurous spirits, enemies of the Hero in the furnishing of the magical World, are discovered within it. But the word Tartarus, once explained cabalistically , marvelously gives birth to its essential definition; showing that it is

The "ARdor T Ardans RU tilantia Siderea.

No less mysterious than the others is the name of Dragon, also given to the above mentioned Tartarus by the Magi, among whom this Dragon is known as the magic land, both because of its stinking and poisonous breath, as well as

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because of the horror of its appearance, before the spagyric preparation: hence it is that the ancient Poets, in their mythical tales , gave the Dragon as guardian of the golden Apples of the famous Garden of the Hesperides, denoting the heroic Stone: the same they pretended to be the guard of the Golden Fleece, which also signified the same Stone. They said therefore, that the Dragon was one of those guardians, wanting to infer from this that the magical Earth guards, that is to say contains, and conceals within itself such a Stone, and such a treasure. Therefore the valiant Hero must, in order to achieve such a great fortune, kill the said Dragon: that is, he must, by spagyrically fighting, pierce the heart of the said magical Earth with a sharp pyrotechnic spear, and draw out its soul. It is called the Dragon in the Latin language Draco, which in Kabbalistic terms means

Giving the Radio Copy

This Dragon Lion is also called; it is said that, just as the Lion surpasses any other animal in nobility and strength, so this magical Lion can be freely said (considering its antiquity) to be noble above all other human creatures; being the prime matter from which they are formed; and moreover, he is most noble, for his high qualities, and for his celestial virtue; moreover, he is of incomparable strength: hence, speaking of him, the great Mercury Trismegistus said, Hic est totius for- Mercury titudinis fortitudo fortis; because he (adds Mercury Trismegistus) conquers all subtle things, penetrates all solid things. Finally this is the same Leo, from which in the Heroes this proposition is read: Antichi Heroi Leonem tuum in Oriente quaeras: and as the celestial Leo is the house of the celestial Sun, so our magical Leo is likewise the house of the elementary Sun: & it is the

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basis of the heroic magisterium, and of human wisdom; just as the mysterious Cabala discovers, while showing us that the name Leo has been given, it does not infer anything else, that

The Light of the Elements East.

he is therefore the light, or rather the light of Nature.

Our Lion is also called the Egg; and this primarily because, just as in the ancestor there are four things, understood by the four elements; and they are, first, the bark, representing the earth; the pellicle joined to it, by which is understood the water; the light, which denotes the air; and the thorium, the fire; so precisely in this are the true four elements, which, magically divided and prepared, have no small resemblance to the described parts of the ancestor. Furthermore, just as in the ancestor the Chicken is potentially found, so in the magical ancestor, not so much the animal, but the vegetable and the mineral are also hidden. Such an egg was produced before the hen; it is the celestial Mercury, to whom also the astrologers give not the circular motion, as to the other planets, but an oval shape; being so necessary, for the preservation of his appearances. Finally, he is that unique egg, dropped on the ground by the enamoured Stellino, while he intently gazes at the radiant and beloved Star of Mercury. From such a word Ovum, the following definition is derived Kabbalistically:

Astrology

The Ancient and Unique Matter of All.

In connection with the above-mentioned division of the elements, we would like to add in this place that the great Magician Nature also makes, through her powerful and indefatigable Archaeum, the same division, without seeing

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no other help, whether intrinsic or extrinsic: it is enough for the Hero to draw and administer to it the third magical Chaos, and to leave it at its mercy for some days; at the end of which, the four elements are seen perfectly divided and separate from each other, pure, lucid, and transparent: each retaining its own native color; and then another new marvel appears in them: and it is that the heavy element of earth, which has the form of frost and white hoarfrost, and is therefore called leafy earth, swims on top of the water; nor does it mix or unite with that at all, nor does the shell of the egg with its other parts do otherwise: which thing should deservedly cause no small astonishment, and especially to those who place all their study in the profound speculations of weights. An elementary separation is made not of the inferior elements, but only of the superior ones. Here it is necessary to know, that, just as in practical Magic there are in a single essence two Mercurys (from which the other particular Mercurys subsequently draw their origin), two Suns, two Heavens, and double gold, so likewise a double Moon, double silver, and in short with all the other metals and Planets, double elements are found in the same one, the first are rightly called celestial and superior; and on the contrary the others are called terrestrial and inferior. Finally, from this double elementary Quaternity comes the most secret Ottonario, always known by very few, and in which all the magical value potentially resides.

Likewise, the magical Egg is given the name of Wine, both white and red; and I give this not only because it shows itself under the perfect color of both, but also because it is truly the vital fatness of the Vine, the immediate producer of the said Wine. This Wine is also drawn from the magical Grape at the same time,

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which other common wines are used to make; and like them it also goes on foaming, boiling, and digesting: which noble effect comes from the great Archaeum, nature! motor of Nature, and internal, invisible fire . The perfection of the magic Grape is clearly recognized by the color of the abundant foam, which the said Wine, boiling, and rising, sends out; the said color being, indeed, the foam itself, similar to sand, or scales of gold, and silver, mixed with other various colors. The Heroes call this Wine from vi, a Latin word meaning strength; to indicate to us, that in it all the magical nature! strength is stored: and finally, cabalistically infers nothing else than Vinum, which

Vls NUMERORUM.

on which numbers this Magic depends; as we have said elsewhere.

For the same reasons it is also called Vinegar; and as common Vinegar is nothing other than Wine deprived of its original spirit, so in mechanical Magic, having drawn the first spirits from our Wine, there remains simple magical Vinegar: of whose sourness, the strong spirits which then exhale copiously give a clear indication, similar in all respects to those of common Vinegar.
Then sharpened by the innate vegetables, it becomes the famous and marvelous Aceto acerrimo. The word Acetum, interpreted cabalistically, intones

A CABLE TOTAL.

concosta, that he is true, and pure celestial influence.

This vinegar is also called strong water, thanks to its great and incomparable strength: therefore, compared to this, the common strong water, it can be said not to be aqua fortis, but aqua fontis. The first

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The first sign and effect of its power is the separation that it makes in an instant, without the aid of external fire, of gold from magical silver; resolving this into water, of a color similar to the finest blue, and sometimes to the precious emerald; and reducing the gold to the form of very small scales, and clothed in its golden color.

With this water is made the occult solution, the principal basis and key of the heroic Magisterium. Kabbalistically speaking, Aqua fortis means nothing else , which

Water Forming and Holding the Stars Within.

and all forms are potentially present in her.

Moreover, this water is also called Mele by the Magi, and this for three main reasons: the first, because it is absolutely similar to common mele to look at; the other, because of its asteric nature; this one segregates the heterogeneous, and intimately and specifically cleanses the magical metals, along with all other species, from any hostile impurity. Lastly, it is also called mele because of the gentle sweetness that the wise Hero discovers and tastes in it. The cabbalistic expansion of this name clearly demonstrates what it properly is; therefore it denotes Mel

Mercury, the Ligament of the Elements.

From this we see that it is nothing other than the universal fifth Essence, the concordant medium of the elements, and their sole bond and tie: from which then proceeds the preservation of the elementary World.

Some others, considering the above mentioned sweetness, are accustomed to call our Mele Manna by way of comparison: this being nothing other than celestial

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Macrobius

dew, daughter, as Macrobius says, of the air and of the Moon; but this word, Cabalistically expresses to the Hero its own magical subject; that is to say

Our Mother Nature.

Similarly, our Manna is given the name of Celandine; firstly because it has a green colour, exactly like that of the herb called Celandine; secondly, just as from it comes forth juice, or a liquid like thick milk, but of a golden colour; so this magic herb sends forth the virtuous milk, hidden at first under the golden mantle. Celandine does not infer anything else that it gives Caeli: or more precisely, cabalising,

CABLI in Omnia.

said truly and sincerely; for Celandine truly gives the happy Hero all the celestial favors, rays, influences and constellations.

Lately, it has also been called Celandine Magnesia, due to its wonderful virtue and attractive properties.
Therefore, cabalistically nothing else denotes Magne-sia.
That

A GREAT Attracting Influence.

This bird is similarly called Vulture, the most innocent among all the others, since it only awaits the prey left over for its food, never killing any animal, nor in any way touching anything planted or sown; and the same happens to the magical Vulture, since it feeds on nothing, except what is left over or remains of the other birds, that is, of the other spirits, abhorring everything that has already been brought into being.

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and restricted by its particular shape. The Vulture is a symbol of Nature, and this is because, just as in its species no male is found, so Nature acts by itself in the generation of things in this lower world. Our Vulture is Nature herself; hence, even in the generation of the Magical World, it admits nothing other than itself. This is confirmed by Democritus, who says that Nature enjoys and rejoices in Nature, and that Nature contains and embraces Nature itself. Furthermore, the Vulture bird, when the wind Boreas, or according to Herodotus, Zephyr, blows, turning to it, opens its genital vessel and thus becomes pregnant. Similarly, our Vulture, impregnated by the wind, gives birth to the Heroic Stone; Hermes Trismegistus, speaking of the said Stone, said: It carried the wind in its belly. Wind is magically understood as air. And this is, as Varro attests, life, and likewise life is the soul; hence it is that the said wind is called animos by the Greeks : which mystery, Diogenes of Apollonias fully understanding, and Anaximenes said therefore that air was the beginning of all created things. The Vulture is called Vultur in Latin , that is to say vult ur: this word ur in Chaldean means fire: he therefore wants fire: or we say Vultur, that is vult uri, inferring that the celestial spirit must be reduced by the Hero from potency to act, and to its ultimate perfection, by means of the pyronomic art. From the kabbalistic expansion of the name V ultur comes the present abstruse definition of that, and it is:

Democritus

Herodotus

Hermes

V arrone
Greeks
Diogene
Apolloniate
Anaximenes

The VULVA TUMENS Radis.

and there is no doubt that it is the matrix and receptacle of the celestial rays, as has been said above.

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It is found under various other names. But it is also a pure and flaming fire of nature; indeed, it is, as was said before, Nature itself; and it likewise is nothing other than pure and living fire. This, to begin from the unbegun Principle, is among the ancient Theologians a symbol of God, a great uncreated, independent and naturalizing Nature, and for this reason the same great God is called fire... Fire, as we read in Exodus, which consumes. And the great Magus Zoroastes understood the same God, and while he said

Zoroastrian

All things are born from fire.

Hebrew Kabbalists
Plato
Hermete
Ancient Poets

so too was he called by the Hebrew Kabbalists, Plato, Hermes, and others. The Angels too are called fires and winged flames. The stars by the ancient Poets, and by Plato, are called eternal fires. The Sun is also called King of the Stars, and eternal fire: just as the divine Nature is fire, but divine fire, and likewise the celestial Sun is fire, the middle created Nature, and of the first sensible image; so the earthly and natured Nature immediately coming from the celestial is nothing other than fire; and this Virgil understood when he said

.
Virgil

Vigor of fire of celestial origin.

Heraclius of Ephesus
Crisippo
Hipparco
Metaponto
Massimo Tirio

Why Heraclius of Ephesus, Chrysippus, and Hipparchus of Metapontum rightly held that fire was the principle of the being of all things. Therefore the Lycians, as Maximus come rac- of Tyria says, driven by their blindness, used to worship material and vulgar fire , to which, instead of sacrifice, they threw something suitable for its nourishment and to be consumed by it; and calling it lord, they told it that it should eat. The Persians committed the same folly , who boasted of ...

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Wherever their King moved his army, they used to accompany him with the same burning fire carried, like their God, on altars of the finest silver. Finally, Ennius the Poet writes about this, saying, Ennio

> See this sublime burning fire; This is
> the one whom everyone invokes from Jupiter.

Therefore, in conclusion, we say that our celestial Spirit is appropriately and properly called by the Hero by this name, Fire, and Nature: indeed, as to the diversity of names, not only these two are proper to it with the others mentioned above, but with these are appropriate all those that embrace the universality of things, since it includes all the same things in itself; for this reason the Heroes call it Omnis nomen in nomine, wanting with this name res, and also to likewise demonstrate the said universality. Thus we affirm, that when the magical subject is treated spagyrically, it really appears, and visibly demonstrates itself, under the described accidents; and clearly one can see in it not only such things and such different colors, but also many others, which for the sake of brevity we pass over in silence: without omitting, however, what is most marvelous in this, and perhaps incredible to everyone (except the Hero), is that in this subject all the aforementioned colors can be seen at the same time, not mixed or together, but separately and divided: in such a way that while, for example, the golden color is seen, at that moment no other is discernible; and when contemplating the celestial blue, then the others remain hidden; and the same happens with any other: nevertheless, both these and those are seen, as we have said, at the same time; and this is said without parable or metaphor of any kind: it happens that this mystery is understood only by the wise Hero. In

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Therefore, no one should be amazed at the appearance of the aforementioned colors, since they are continually born, in the sight of all, not only from the virgin, but also from the vulgar and impure earth. Who, not seeing, would ever believe that in the rough earth, of deformed color, or rather, and more properly, of no color at all, so many and so many colors were hidden, as in Spring, emerging from it, vaguely adorn and embellish the great diversity of flowers? So lively and multifaceted colors, the soul of painting, have their birth from nothing else, ...

Nature, the Little, Water, the Sky, and briefly all that has been said up to now, is included under the first Abbot Trithemius of the three principles, placed by Abbot Trithemius as the foundation of natural Magic, and as the origin of all magical wonders: the precise words of which we place here for study in their proper and native language, and this so as not to obscure in any part the abstruse meanings, and the mysteries contained in them:

The first principle (says the one) consists in one; not from which, but through which all the power of the wonderful natural things is produced into an effect, of which we have spoken, because pure proceeding from one is not composed, nor changed. To it, from the ternary and quaternary to the monad, progress is made, so that the ten is completed: for through it there is a return of the number to one, at the same time a descent into four, and an ascent into the monad. It is impossible for the ten to be completed, except through it: the monads are converted into a happy triad. All who are ignorant of this principle after the principle of the monad, make no progress in the ternary, nor reach the sacred quaternary.

For even if they have all the books of the wise, they will

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They may perfectly know the courses, virtues, powers, operations, and properties of the elements, and may fully understand their images, rings, seals, and the most secret things: yet they cannot obtain any wonderful effect in their operations, without this principle; from principle to principle, knowledge. Hence all those whom I have seen, working in acquired natural philosophy, have either obtained nothing, or have fallen into vain, frivolous, and superstitious things, after long and useless operations, in despair.

Let us now return to the fabric of our magical World, the order of which is sought, as is the formation of the Firmament, which the ancient Poets understood under the veil of the fable of Latona.

Homer writes in the Hymn of Apollo, that Homer was the daughter of Saturn, and being, as Lucian relates in the Dialogue of Iris and Neptune, a very beautiful young woman, Jupiter, infatuated with her beauty and ardently burning with love for her, caused her to become pregnant by him. Whereupon Juno, in revenge for the outrage she had received, disdainfully banished the wretched girl from Heaven, commanding, together with the Serpent Python, that he should pursue her down here. For this reason, the whole Earth was forced to promise not to give her any place where she could give birth, only the island of Delos, which being mobile and wandering about the Aegean Sea, did not take such an oath, since it was then found covered by water. When the time came for the child to be born, Latona, by command of Neptune, was received by the said island of Delos, and there she gave birth to Apollo and Diana, as Orpheus affirmed, saying:

Orpheus

> Which , pregnant with Jupiter, at the same time
> awoke Phoebus and Diana with extreme grief.

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By Latona is meant the next Matter, or magical Earth of the symbolic World, called Latona by the Heroes, in which the Sun and the Moon exist potentially; because this is impregnated, that is, enriched and fertilized by the celestial virtues and influences, by Jupiter, who is taken by the ancients for the form, and is expelled from Heaven by Juno, who represents the universal matter, that is, the magical Earth from its first universal matter, as from a single instrument, destined for this by Nature, is divided, and separated from Heaven, which we have already mentioned. This Latona is persecuted by the Serpent Python. The Serpent, being generated, as Plutarch reports, from the marrow of man, is a symbol of the human soul, and also of prudence, the Hero's own virtue; why he was consecrated by the ancients to the animastic and heroic order. He therefore represents in this place the Hero, who spagyrically and with pyronomic art pursues the said Latona, so that she does not vainly lay down the celestial birth in the usual sulphurous, impure and cavernous mountains, nor even in her own land; therefore the whole Earth swears not to receive that giving birth; that is, the unclean, impure and feculent earth cannot receive that Latona, entirely created by the Hero with the medium of pure, simple water, and of celestial nature; hence she comes to be her own magical Firmament. Nor does she receive her luminous birth, and this with respect to the antipathy naturally placed between the homogeneous and the heterogeneous; since Nature only joins and unites with Nature. For this reason Neptune commands that in Delos, then dominated by the waters, Latona be called gathered. Delos means manifest; which implies that it is a magical precept, that the celestial Earth, our Firmament, gives birth in the water already drawn from the center, and w

Plutarch

This water is the first Magical Sky, we know

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narrated; and as the first Heaven on the first day created by God is rarer, simpler, and purer than the other, made on the second day, and called Firmament; so are both our Heavens, whose difference is clearly seen from their external form, one being watery, the other earthly, although holy Earthly, that is, without earth. The Heavens, as the glorious Apostle Peter affirms in the second Epistle, third chapter, which consist of water, and through water, by commandment of God, were first earth; and earth likewise consisted of water. Thus Anaximenes said, and mysteriously, that not only the Heavens, but the Sun, the Moon, and the other Stars, first arose from the Earth: whereupon Alcinous of Croton added with the deepest reason, saying that these celestial bodies were the first origin of things. Our Firmament is water frozen like crystal; hence its Heroes commonly call it dry water, or dry water. This, finally, is the water contained beneath our said Firmament, and separated from the other water placed above it; both nevertheless homogeneous, born from the same parents, it happens that the Firmament is at the same time the mother and spouse of the first Heaven. And all this is hinted at highly by the Heroes, saying that their Heaven is found at the limits of the celestial Sun; which magical secret the ancient Poets also confirmed, affirming that the Earth is the mother of Heaven: hence Hesiod wrote:

St. Peter the Apostle

Anaximenes

Alcinoo Cm toniate.

Ancient Poets Hesiod

> Let the soulful Earth give birth to Clear
> Olympus, which surrounds it with shining stars.

And this ends the second day of the for-creation of the symbolic World of Heroes.

Our Firmament is so called, not only for-

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because in it are virtually all the other stars together with the planets, and because it fixes the celestial rays; but also because of its firmness, solidity, and stability: for which reason this can reasonably be called, together with the first and great Firmament, the Steorem, so called by the Greeks, because this is, as the sacred Doctors affirm, solid, hard, and resistant to the to Seneca confirms the same in his book on natural Questions; Homer likewise in the Iliad called the said Firmament solid and aerial. This Firmament of ours is the second magical principle treated by the Abbot Trithemius, and explained to us in this way:

Greeks
Sacred Doctors
Seneca
I have only

Abbot Trithemius

But the second principle, separated from the first in order, not indeed in dignity, which, existing one, makes the three, is that which operates wonderfully through the two. For in one there is one, and is not one, it is simple, and in the four it is composed: which, purified by fire in the Sun, pure water comes out, and itself, returned to its simplicity, will show the completion of the hidden to the operator. Here is the center of the acquired natural philosophy, whose circumference united to itself, represents an immense circle in infinity: its power is purified by all things, and simple. composed of all minor things by the four above the degree. But the four Pythagorean number, supplemented by the three, if it observes order and degree, purified, and pure in one, can operate wonderfully and hidden in the two in the three. This is the four, in whose measure the three, conjoined with the two in one, does everything, which it does wonderfully. For the number three, reduced to unity through appearance, contains everything within itself, and can do whatever it wishes.

Natural Magic consists, as the Indians affirm, in the union of the male Heaven with the Earth.

Now

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female; hence, just as the expert farmer usually joins the elms to the vines, so the wise Hero joins the Heaven to the Earth, and the inferior virtues to the superior; and in this application of the active to the passive is undoubtedly all the magical power hidden. This is what the first Sages wanted to infer, saying that Hero could in no way reach the desired port of human wisdom, nor arrive at the perfect goal of Magic, until the Sun unites with the Moon, and the two become one. It was said above that our first Heaven in operative Magic was the superior Sun and the superior Moon, just as the inferior ones are nothing other than the magical firmament, both nevertheless of the same nature; but the first and superior, as more perfect, takes the place of the male, and the inferior, like Earth, takes the place of the female. These two luminaries are therefore joined, so that from the union and marriage of such noble and generous Parents, that glorious Son may be generated, whose Father and Mother Hermes already said to be the same as the Sun and Moon. This loving and magical union was openly signified to us by the ancient Poets, fabulously recounting that when the world was perfectly completed, Hermes stood still and motionless; and in the midst of it sat, as the Earth also sits as Queen of all other things, upon the clear seat of the air: which thing the Heaven seeing from afar, and greatly marveling at it, and at the same time doubting that the distant view might deceive him, he kindled, in order to see it better, the light of the Sun, with which he attentively observed it: but not perceiving it, nor even with that single light entirely, through both hemispheres, he kindled the other of the Moon, thus fully uncovering it, and contemplating it from one side to the other, and seeing it beautiful and naked, not only contemplating, but loving this Ear

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he became. In love, as he was, he began to wander around her; and eager not only to see, but to be seen; and eager at the same time to show himself beautiful and rich, pompous, and adorned with the most brilliant celestial gems, that is, fixed and wandering stars , he came before his beloved Earth. What then happened to this love, Homero of Mantua clearly reveals, saying:

> At the storm, the almighty Father
> Heaven descended joyfully among
> the fertile clouds into the lap of his beloved Wife.

The ancients imagined the present conversation between the Sun and the Moon as a marriage of this kind. In the Moon (says the Sun) the degree of Wisdom grows with me, my sister, and not with any of my servants; and I am now like a seed thrown into good, clean soil , which, being born, grows, germinates, and multiplies, bringing notable reward to its sower. And to you, O Moon, I will communicate the beauty of my light, when we will be perfectly united together. To which the Moon responds: O Sun, I am no less necessary to you than a hen is to a rooster; therefore, since you are the perfect father of lights, a lord exalted and great, hot and dry, and I am growing, cold and humid; But when we are copulated together in the same state and place, and there is nothing else but the light and the heavy, we will be like Husband and Wife intent on their generous offspring: and then I will sweetly receive my soul from you, and through your participation I will become all gentle and soft, and then, having become spiritual, we will rejoice and be glad, rising high to the degree of the superior Lights, and your light will spread in me; and thus the mixture of the luminaries will be made of both in the way that wine is usually mixed with water. I will then stop your flow.

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before you are clothed in my black color, after my solitude; and finally, as we enter the house of Love, my body will freeze, and in my new birth I will arise, like the Eastern Sun, all adorned with solar splendor. To which the Sun: If you, O Moon, without causing me any harm, will carry out what you have said, you will restore my body; and then I will give you virtue, and penetrating and converting strength, through which you will be powerful in the fiery battle; and from that, like another Sun, you will gain unharmed a happy and glorious victory.

After the celestial conjunction, the Moon is made equal to the Sun in dignity and perfection, as a sign of which, closely intertwined with the Sun, it ascends from the lowest to the highest place: in the meantime the waters under the Firmament, that is, placed beneath it, gradually gather into a single and eminent place, and finally the arid Earth appears; which then, more parched by the summer and external heat, and made exceedingly thirsty, with its own attractive power draws back to itself some of the said water, in the likeness of sweet and crystalline rain, or rather of celestial dew, which, gently irrigating and fertilizing the Earth, excites and moves within it the vegetative power, of which the green color is a manifest indication, which there again appears between the black and the dark from the eclipse of the two luminaries, that is, from the corruption born from their union. The green color is a symbol of the vegetative soul, and of universal Nature together; whereupon that ancient Hero cried out: O blessed greenness, which generates all things: For truly there can be no generation, not only of vegetables and animals, but not even of metals, without the green color therein: and to this most hidden mystery the most wise Solomon alluded, perhaps, in the thirtieth century of Ecclesiastes, Solomon saying: Sicut in fabricatione auri signum est sma-

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ragdi (& here is the golden viridity) ita numerus musicorum, & what follows. And here ends the third day of the fabrication of the heroic World.

Aristotle

It is a most natural thing, as Aristotle affirms in the second book of the Soul, and in the fourth book of the Meteor, that every similar thing generates another similar to itself: man generates man; the Lion gives birth to the same Lion; it produces wheat wheat; and the rose gracefully offers us fragrant roses: and according to this law all the other species proceed similarly. Hence from the copulation of our magical Sun and Moon come as a consequence new Sun and Moon generated and born from the symbolic Latona; and

Hermete

these are the water mentioned above, of which Hermes said in the Tablet, that it ascends from Earth to Heaven, and again descends to Earth, and acquires the virtue of the superior and the inferior, that is, of both its parents; And it is in essence nothing other than their pure spirit, drawn from potentiality to action, and made one, just as the bodies have become one from two. When the celestial rain has all fallen from Heaven and been received by Earth, the darkness then disappears, leaving the earth illuminated on all sides. The lovely Iris is revealed, adorned with a thousand different colors,

Ancient Poets

Ambassador to the wise Hero of a nearby joyful and glorious palm; of which the ancient Poets heard when they narrated that Latona once gave birth to Phoebus and Diana between a palm tree and an olive tree; the latter being a symbol of tranquility, the former of victory. With the formation of the Luminaries and their position in the firmament, with the separation of light and darkness, and the illumination of the Earth, our fourth day en

Hermete

The great Father Hermes, giving the reason why he was called Trismegistus, says that this was because he possessed the three parts of the Philosophy of the whole World: that is to say, that he, by virtue of the hum-

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mana wisdom, possessed the magical World, in which are perfectly united those three most general genera, which in the great World embrace the universality of all things, and constitute that World; that is, the mineral, the vegetal, and the animal genus. And from the beginning we said, that the subject of Magic was also in fact mineral, vegetal and animal; which the ancient Sages also confirm, by saying, that their Stone was essentially triangular; just as, with respect to the four elementary natures, they said, that it was quadrangular in quality. They likewise pretended to be quadrangular the stem of the herb Lunaria, as we said above; the roots of which they wanted to be the metallic Earth, to demonstrate to us its strength, and its mineral nature; just as with the growth of its leaves and flowers they indicated to us its vegetative nature. And finally the bloody color was a sign of the sensitive soul, since blood is the origin and home of these animal spirits.

No one denies that the common earth, trampled by all and everywhere, is also in fact mineral, vegetal, and animal; since it manifests itself all too clearly to all as such, generating from itself so many and varied species of animals, producing without any other aid the infinite diversity of plants, and spontaneously bringing us the coveted metal of gold, silver, and finally all other metallic and mineral bodies. Now if in this, which is ultimately nothing but the impure dregs of the other elements, so much virtue and such power is seen, what then do you believe is the virtue and strength of the magical Earth, the true, pure, and virginal element? Truly there is no comparison between these two: but as much as this one surpasses the vulgar one in perfection, so much, indeed far more, is added to it by the industrious hand of the prudent Hero. Having presupposed this truth, let us come to the fifth day with the observation

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Observation of the order of the four physical degrees, under which all created natures are subject, which are being, living, feeling, and understanding. Of the production of things, which have only being, as are stones and metals, imitating in this the sacred Genesis, no express mention has been made here; nevertheless, those which came to light from the beginning are meant: next come the vegetables, participants in being and life together: then follow the irrational animals, which with these two degrees also possess the third, that is, feeling: among these same are degrees of greater and lesser perfection, proportionate to those of the worldly mastery. Therefore while the fallen rain retains its qualities, we say that the bora produces the fish, that is, its nature ; We mean by this production what some Sages mean in the creation of the great World, that is, the act through the faculty: which fish is an animal composed only of earth and water. But when this rain, or water, begins to end with an alien terminus, and to change with the ethereal medium its cold complexion into a warm and fiery one, at that instant the nature of the birds reaches act; which, consisting of three elements, which are earth, water, and fire , is consequently more perfect than the first. The work of the fifth day having been completed, it remains to treat of the sixth and final completion and epilogue of the entire magical Work.

Hero

The Wise Men say that our World, having reached the aforementioned state and become arid and silent again, is a Vulture, which, crying out to the Hero, says, "Give me back my liquor, give me help, and I will then help and exalt you." This liquor is a part of the virginal milk reserved to nourish the delicate newly born infant. This is called Fermentum in Latin, because it is a ferment, and for this same reason it is

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also called soul, which brings to our birth perennial and incorruptible life. Hence Socrates commands that it must be vivified by means of fermentation . Such an animation must be made by the Hero in proportion, and with exquisite prudence and vigilance: and as this is the perfection and the seal of everything, so he must show here the height of his strength and incomparable value. In this, as Pietro Buono affirms together with the ancients, Pietro Buono new wonders and new astonishments appear, far greater than the first. The celestial and elementary natures are altered again; and the tender child, having tasted his mother's milk, dies incontinent; New eclipses and other darknesses are seen, darkening the Earth and the Sky; dense clouds are seen giving birth to heavy rains; angry winds are blowing; and the Earth exhales foul and poisonous breaths. You would therefore judge this to be not an infusion of the soul, nor an illumination of the body, but the death and destruction of both together. Nevertheless, once the rain has stopped, and the dryness has returned in a short time to overcome the flowing and humid nature, behold, the dark night vanishes incontinently, the Sky becomes clear in every part, and the Earth, all joyful and green, reveals itself with infinite and beautiful flowers, variously distinguished and adorned with jewels; whereby one can joyfully sing that

> The horrid winter has passed, and the lovely
> flowers have already appeared in our land.

At this time the animal nature is again reduced to act; and because of its restoration and the exuberant soul, it has become stronger and more powerful than before, we say that this is the proper nature of quadrupeds; even more so than the other perfect animals, as the distinction and eminence of their

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His limbs clearly demonstrate. Meanwhile, since great Mother Nature is always intent on her ultimate perfection, having now overcome all difficulties with the faithful escort of the Hero, he happily sets out there. Our son, then, having grown up, and having already laid aside his many and varied garb, appears adorned with a very white robe, a symbol of his celestial purity: and there he comes pompously crowned with the dissolute silver Kingdom of Mother Moon. This Kingdom having been established and established, then accompanied by the intrepid Heros towards the paternal Empire, he moves swiftly with his steps. Having then placed his foot within its first limits, he incontinently strips himself of his precious cloak, whose lustrous whiteness surpasses oriental pearls, and in its place adorns himself with another of the color of the finest gold. Finally, having in a short space of time reached the majestic Solar Throne, he again took off his golden mantle and put on that of the lively and royal purple, and gloriously took the imperial scepter. And in this sublime state the victorious Hero, the high mastery, and the marvelous formation of the magical World, true Microcosm, and Man, ends.

our.

And here is the third wonderful principle of my Trite- Abbate Tritemius , of which he says: The third principle is not a principle per se; but between it and the binary it is the end of all wisdom and mystical art, and the infallible center of the middle: in another than in it one cannot err more easily, because very few live on earth who understand its depths. It is a composite, and by the seven in the three it rises and remains fixed. In it is the consummation of number, degrees, and order: by this all philosophers, true investigators of the occult nature, have obtained wonderful effects: by it, reduced to the simple element in the three, miraculous cures for infirmities suddenly become,

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and the nature/path of all fields: and the work in the natural and supernatural philosophy of the operator results in an effect, according to the disposition of the four. The prediction of future events is verified by it, and the insinuation of the occult, from no other source than that perceived by it from nature. By this sole means the secret of nature is opened to the Alchemist, without which neither the understanding of the art is acquired, nor the effect of the operation is found.

It may seem strange, however, to hear that the nature of man is found and actually produced in this world ; and undoubtedly it will be believed that this is said metaphorically and in a certain similarity. Nevertheless, we affirm that it is truly and truly found there. And leaving aside the many authorities that could be adduced to confirm this, we prove it only with the same argument with which we have proved it of the other animals. It is written in Job, chapter five: "Sed cum lapidibus regionum pactum tuum et bestiae te"ae pacificae erunt tibi: & the Hebrew text has, cum lapidibus agri. In which Job place by the stone of the field is understood that animal in the holy language called Abneseade, which sounds exactly like stone of the field, and by the Arabs is called Nanas. Of this animal, treating in the cited place in the Jerusalem Talmud (and not in the impious Babylonian one), the Rabbis Samson, Moses of Egypt, and Solomon of France, together refer, that it is an animal born from the earth, totally similar to man, as regards the form, effigy, and lineaments of the body, as well Rabbi Sansonc as as regards the stature, disposition, and gestures, and the Rabbi Moses of Egypt. well-organized proportion of the limbs, for which absolute Rabbi Solomon similarity Rabbi Acha-dos in one of his legal treatises entitled French Misnaiot, goes on to argue whether the said animal should be accepted into the human species, with respect to the carnal union, or not: and to finish the story, he adds the following details. Rabbi Finds

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you, that he is nevertheless of bestial habits: therefore sagacious Nature, to protect us from such a wound, has him born with a small intestine joined at one end to the navel, like the one we carry from the mother's womb; and the other end remains united and attached to the ground, and holds him there like an indissoluble rope tied, since he cannot move away from it except as far as the length of the rope allows him, which, however, they say is fifty arm lengths, or a little less. They also say that he is extremely agile and swift in his course, so that no one can enter his circle without manifest danger of being killed or torn to pieces. But the savvy hunters, wanting to kill him, skillfully try to wound and sever the aforementioned intestine with some arrows of their own adapted for this purpose; and no sooner is it severed than the wretched animal falls dead, uttering a horrible and immense cry. According to the aforementioned Rabbi Moses, it has a human voice, but not articulate. One of these is now kept dead among the notables of the King of Persia, and they report that he is of large stature, like the greatest man, of white, ruddy, and delicate complexion, with blond, soft hair, without any hair except on the chest and above the shoulders, and finally very proportionate in all parts, except for the genitals, which in size did not correspond to the rest. If, therefore, the feculent and impure earth has the strength and virtue to produce man without any other means, how much more will the purest and simplest magical earth be able to do this, which, compared to the other, is exactly like the radiant and real solar body compared to the opaque shadow.

Art thread

Man is so called from humo, that is, from the Earth, of which he is composed. Thus Artemis wrote, that Cum primus homo creatus fuit, non de aliis ele-

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It is said to be created from the mind, except from thee: and from the earth all the other elements in man are.

Josephus likewise states in the first book at the head of Josephus
Secondly, that Adam is so called from the red earth, from which he was formed by God in the Damascene field.
Furthermore, Damascus is interpreted as a drink of blood.
Philo also writes that by Adam is signified a certain coarse matter, in which mind is nevertheless inherent, and of which we are formed.
Likewise, the magical Earth is red, and its blood is red, as has been said elsewhere. This blood is fat, and this is the earthy slime, of which God, our first father, composed, and of which our little world consists. The various forms hidden within it are the much admired invisibility of magicians. But it is nevertheless very true that true and holy Magic would be in part inferior to false and diabolical Magic, if it were not powerful enough to make the aforementioned forms visible: for this adversary of it can, God permitting, by means of the fraudulent conjuring demons, of whom Plato writes in the third book of the Republic, represent to us, according to Plato, the forms that are most pleasing to them. But since every gift that comes to us from above from the Father of Lights, as the glorious James attests, is perfect, James therefore agrees that this one is equally perfect in all respects: holy Apostle , therefore, as such, he perfectly reveals the various contained forms; which, not as prestigious and apparent, but as real, consistent, and palpable. But whenever the Wise Hero is to see what he desires, he must travel along a path somewhat different from the first, and more narrow, prolix, and tiring; although in the end the hardships endured are admirably compensated by the inestimable joy that their marvelous sight usually brings.

S1 as therefore the clay pot manufactures the earth socket

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various forms of vessels, and destroying them at will, he can from them imitate that of a horse, of a man, and subsequently form all the others; thus, once the two Luminaries have joined, real magical forms begin to be produced immediately, and of as many kinds as constitute the body of the Universe. Sometimes the celestial Earth is converted into an eminent hill; this form is destroyed, and that of a wide and spacious countryside takes on this form; this too is transformed into a clear lake; then beautiful and pleasant islands arise; which then give birth to other rivers, other springs, and other seas; these, once again reduced to Earth, take on the appearance of solid metallic and mineral bodies: then various and precious gems are discovered, emeralds, diamonds, rubies, and other similar ones; that. These likewise become green grasses, various plants, and leafy trees. Meanwhile, the most perfect forms begin to appear; for, as all the others disappear, the magical substance apparently transforms into a most graceful horse; this then takes the external form of a human, both male and female; he also falls to the ground, and immediately the likeness of a fierce lion arises; "After this form is destroyed, a terrible and frightening Monster is formed; and this one changes into the likeness of a loquacious Frog, and in this way they go about mutually discovering the aforementioned forms, bringing to those made by God worthy of seeing them another greater wonder: for some of them with a certain look, and what is more, with a certain local motion, show themselves to be really alive. Wherefore at the stupendous sight of such natural miracles the happy Hero is filled with infinite joy, and content, seeing therein verified that famous proposition of the ancient Magi, which states that the first Being of any species is magically disposed, and according to its method prepared, to show its specific form,

Hero of that

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of which he is the first Being. These wonderful metamorphoses were hinted at by the ancient Poets in the fable of the Amichi Poeti, Proteus, who is able to transform himself into various forms; which, as has been said elsewhere, signifies Nature herself: hence Homero said of him: Homer

> He first became Leon, then Drago, and
> Pardo, Great Belt!, flowing water, sublime plant.

Finally, in our magical World, not only corporeal species are manifested, but incorporeal ones are also made visible. The said World is formed by the Hero in the following order: From the first matter, which means the first magical Earth, he extracts with wonderful spagyric artifice and subtle pyronomic art, all the elemental and corruptible species; and these are the elementary World; from this then, with the most exact diligence, the celestial, incorruptible species, called incompound, with respect to their homogeneity, are extracted; and here all the celestial bodies are formed, and each Heaven is given its Planet: and here is the ethereal World. Here the Astrologer is amazed; and marveling, he repents of all his vigils and labors and of the wasted time: since in our small Heaven the Hero can, without exposing himself to the rigidity of the air, but closed in his house and sitting, observe very precisely the motion and circumference of the Stars: indeed, he can not only look at them, but actually touch them too: nor is an astrolabe or other astronomical instrument needed for all this. From such harmonious proportion and celestial congruity comes that most sweet concord and most gentle Harmony of the

Heavens, not at all known to the common people, and sinisterly imagined: which the wise Trithemius thus defines in his epistle to Germanus of Ganai: Har-monia caelestis est numero, ordine, et mensura di-

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stributionum corpororum inviolabilis consonantia. Having first said of the same, we must suspect a celestial harmony not material, but spiritual consonantiam nobis oportet,· ubi numerus, ordo, et mensura per ternarium, in unitatem conveniunt: ad quam consonantiam inferiores nostra sunt conformanda. Soggungendo appresso, Fa-tuum est harmoniam arbitrari celestiale stellarum consonantium, motu causante auribus perceptibilem formare sound. But however it be, quivimentamente astonishes the Musician, poscia che in the magical World, without motion, and without sound, such an inexplicable celestial Harmony is wonderfully intended. Formed all the elementary and celestial species, we come last to the formation of the others entirely perfect; which, by being separate, and free from all corporeity, can be called intellectual species, and magical Minds dissolved: nor does the magical Angel infer anything else, than ANATICO ICE; conciosia che ridotte queste spetie co'l mezzo della circular dispositione, all'ultima perfettione loro, sogliano incontinente congelarsi in lucido, e trasparen-te ghiaccio, in cui con anatica, cioè uguale proportio-ne, concorrono le supreme qualità celesti, e cotal gelo communemente si chiama fra gli Heroi, Gelo, over Ghiaccio vegetabile. And in the mind as if in corporeal form, and intellectual if they fanno equally also note, from the manifest.

Plato
Saint Paul

Furthermore, God, as Plato affirms in the Epistle to Dionysius, and the glorious Doctor of the Gentiles in the Epistle to the Romans, chapter eleven, is the exemplar of the world; and this World, on the other hand, represents the likeness of its Creator. The magical World is similarly a perfect Microcosm, as has been demonstrated : therefore the exemplar of that will also be the supreme and divine Work, whose likeness will consequently be the magical World itself, in which finally

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Not only do all created things find themselves in it, but also in the supreme Work itself, since it leaves no creature without the divine presence.

While the most high God in the Beginning, that is, in His divine Wisdom, created all things from nothing, He did this not in succession of time, but all at once, and in an incomprehensible moment; nor with any other teaching than, as the Royal Prophet David attests, with the sole commandment, and with the simple omnipotent word. But this does not happen to the Hero in the formation of his magical World, although extraordinarily privileged by the Creator; since it is necessary for him to draw all natures successively from the ancient Chaos, in the manner that all lines are drawn from the center to the circumference, and then, with the guidance of time, lead them spagyrically to their perfect form, and formal perfection; which can only be achieved by means of sweat, and arduous and laborious works, as Orpheus clearly affirms in his lapidary. And these labors were described by the ancient poets under the guise of the twelve, in my opinion, most notable and most mysterious labors among the thirty-one attributed to Hercules by Giovanni Boccaccio in his book of the Genealogy of the Gods. Leontius wants the name of Hercules to derive from Hera, which is (he says) the Earth, and from cleos, which means glory; and so it means nothing else than Hercules, glorious in the Earth: and perhaps for this reason Sextus Pompeius, as Rabanus writes in the book of the origin of things, Hercules was a farmer. And this is also confirmed by the etymology of the name itself, being both to mean Hercules and

David

Orpheus

Ancient Poets

John Boccaccio Leontius

Sextus Pompey Share

HERAM COLENS {*).

(*) That is, Earth.

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But better, and more magically, this Latin name demonstrates, also inferring

HER CULTOR OF ESSENCE.

Leontius

Or, adds Leontius, the said name is composed of Heros and cleos, and thus sounds like "glorious Hero." Furthermore ,

V arrone

Varro states that whoever performed some honorable and virtuous deed was given the famous name of Hercules. However this may be, all this is admirably fitting and proper to our magical Hero, the true, and not at all a fabulous or fictitious Hercules.

First of all, therefore, he, while still in cul-
there, he drowns the two serpents sent to him by Juno.

That is to say, our Hercules, from the beginning and before all other things necessary to be done in the magical mastery , mortifies (removing their poison) the two parts that make up the magical World, one called superior and the other inferior; which because of their poisonous nature, and also because they draw nourishment from the Earth, are both called serpents; sent to him by Juno, that is, coming out of the first Matter, of which Juno is the symbol.

The second task is to place the two columns in the West.

Here it is necessary to carefully note that the whole magical practice is founded on two small but universal propositions to be observed as irrevocable precepts of all the Wise Men; for upon them, as upon the two Poles, our celestial World revolves: and they are, one, You will make the volatile firm and fixed; and this again firm and stopped, it will become volatile; and the other is of this tenor, You will dissolve the congealed, you will congeal the solute, and this will again become liquid or flowing; and so you will alternately go se-

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following, to the end. The present two maxims are the two pillars placed by Hercules in the West: by the West is meant the magical substance, not yet concealed, and therefore hidden under its dark veil and kept closed the solar light. And while this is treated and arranged in accordance with the aforementioned two magical precepts, it is said that this is the placing of the two pillars in the West; that is, these two limits are prescribed for mechanical Magic, beyond which it is not permitted to go, since within them everything is perfectly contained.

In the third he fights valiantly with the Hydra, and by extinguishing its vital source with fire, he overcomes it.

Hydra, so called from water, is the magical Substance, which through the alteration and conversion of natures has become water, and has such a property and strength that it also reduces all other things to water. A similar effect is signified by the birth of seven heads, instead of the one that was cut off. But the invincible Hero opposes this and with the fire of nature extinguishes its origin and conquers it, that is, transmutes the fluid body into Earth, even though imperfect.

Then he takes and flays the Nemean Lion, and dresses himself in its skin.

The Lion is the aforementioned imperfect Earth, called the Green Lion by the Heroes: he flays it, that is, cleanses it of its impurity, and clothes itself in its skin; which, according to the ancient Sages, means nothing other than prudence, just as the Club of Hercules himself was known as Wisdom.

He takes the doe, which no one else could take, which had feet of bronze, and horns of gold.

The Doe is the Earth itself, made fleeting and light by its purity and subtlety: but he again, with an art known only to him, stops it and makes it immobile. The bronze feet are the magical Venus, who

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It also denotes imperfection; just as golden horns are a symbol of perfect condition: but just as horns do not grow until the Doe has already grown to greatness, so the magical Substance does not reveal its marvelous effects until it has reached the height of its height and sublimity.

He wounds Juno in the breast with a three-pointed dart, because she is the cause of his labors.

Juno is the already prepared earthly matter; which earthliness brings no small trouble to the Hero. The three-pointed dart is that Key, or instrument, called the Greater Circulate, which is essentially mineral.

, vegetable, and animal; and with this he wounds the udder, and then draws from it the precious milk mixed with the blood, which has been mentioned above.

After this, he kills the stimphal birds, that is, the Harpies, with his bow.

These are the black and rogue spirits discovered in the magical World, who, although at first glance they appear good, nevertheless infest and mortally damage the said World with their filth.

The reason why the Hero kills them with the bow, that is, with the aforementioned instrument he makes them fall into putrid, useless and fruitless earth.

Achelous the river, son of Oceanus, and of the Earth, accustomed to transforming into various forms.

From the conjunction of the two parts, namely the upper, which is water, and therefore called Ocean, and the lower, which is Earth, a third part is formed, rightly called the son of Ocean and Earth. This part, concealed from the beginning under the watery element, is therefore called a river; this water then changes into those various forms which have been spoken of a little further on: nevertheless, this Substance is always more inclined to end in water, but the Hero, pyronomi...

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Fighting hard, he finally overcomes her native flow, stopping her in the destined Earth.

He took the apples from the three Hesperides sisters, having killed the vigilant Dracene, who was guarding that post.

The three Maidens are the three component parts of the magical World, which are the three qualified substances, namely the body, the spirit, and the soul. From all these together I extracted a truly golden liquor, the life of the aforementioned magical World, designated by the Golden Apples: but this cannot be obtained without first killing the Dracaena, symbol of the impure earth.

He also kills Geryon, who changes into three forms; therefore he must defeat him three times, and then, victorious, leads his herd away with him.

Geryon is the magical World. In his generation, before he reaches the supreme state, this changes, among others, into three principal colors, as if keys to all mastery: that is, black, white, and citrine, or gold; denoting the first imperfection and impurity, the white lunar perfection, and the last the beginning of solar perfection, but still weak and fruitless. For this reason the unconquered Hero, no less bold and astute in this battle than he was in the other two states, finally kills Geryon; that is, with long suffering he finally passes through the aforementioned three colors, or degrees, arriving at the fourth, purple and absolutely perfect. And as a sign of this great victory he returns laden with rich spoils, that is, he brings with him the herd, symbol of riches.

Support Heaven with Homers.

That is, our magical Heaven: and what has been said about it above is sufficient to explain this symbol.

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Finally, the giant Antheus, son of Earth, wins in the fight; and in the fight, touching the earth, he becomes ever more powerful.

Although the magical World, with the death of Geryon, has reached the much-desired perfection of the solar degree, there remains for the Hero, as a culmination of his high wisdom and invincible valor, another enterprise, more notable than all the others, through which the celestial strength of that World is exalted and wonderfully increased; and therefore this action is commonly called the multiplication of magical virtues, the epilogue and seal of everything. By Antheus, therefore, is meant our World, son of the magical Earth. Hercules wrestles with it with respect to the toils and perilous accidents that befall it in the formation of that which, touching the Earth, rises again every hour stronger; that is, as the water on Earth is reduced or congealed in its said formation, it acquires ever greater strength; and finally having reached the aforementioned perfection, all strengthened, he stops here in the purple Earth. But the bold Hero, desirous and exceedingly longing for greater glory, here doing the utmost of his power, takes him again, and holding him tightly suspended in his invincible arms, does not allow him to touch mother Earth any further; that is, he reduces that World to such subtlety and such celestial simplicity that it is deprived of the ability to convert itself again into Earth: and thus Antheus is finally defeated and surpassed. And in this are infinitely multiplied the virtues of that magical World, now absolutely perfect, and perfectly absolute. Therefore, our invincible Hero having brought an end to his glorious labors, it remains that he, humbly rendering the thanks due to the supreme Giver of all good things, and from there sweetly intoning that,

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The Heavens are filled, the Earth is full
Of the high Majesty of thy glory,

happily celebrate, and enjoy joyfully and tranquilly, the Sabbath; and in the sweetest quiet enjoy the most sweet and exceedingly marvelous fruits of the Tree of Life described above by us, which is the magical World itself: fruits of incomparable glory and perpetual happiness; Hermes, saying: Sic habebis gloriam totius Mundi, per- Hermes, because, he says, Pater omnis thesauri est hic, & totius /ortitudinis fortitudo fortis. For this reason the same, as St. Thomas writes in the book of being and essences (if indeed this book is his), relates that having arrived at the end of this high Gift, he experienced such joy that he had never experienced greater. Plato likewise attests that whoever possesses this talent, has at the same time dominion over the great world; for (he says) he reaches the height of riches, and (what is more) wonderfully breaks the bonds of nature, transcending its limited limits by naturally producing the wonders already mentioned, which are, in short, the above-mentioned fruits, or effects, which will be discussed openly in the second part.

Meanwhile, since it is most true that this precious Gift proceeds immediately from the divine and uncreated Wisdom, and that it is the greatest gift of all, after the health of the soul, let us now conclude this first part by applying to this human and natural wisdom those words of Solomon in the third book of Proverbs, spoken in praise of the divine; that is, the fruit of this Wisdom is more precious than all the riches of the present World; and all that can be desired in the said World is not enough to be compared to this: because in its right hand are health and length of life, and

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in her ġlȯry, and infinite riches. Her ways are not despised works, but beautiful and praiseworthy; and her paths are moderate, not hasty, but with persevering toil. She is the Wood of life, and an indeficient light to those who learn her. Blessed, therefore , are those who possess her, for the knowledge of God will never perish.

The end of the First Book.

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DEL
MAGICO MONDO
OF THE ROYS

OF THE MR.

CESARE DELLA RIVIERA.

L I B R O SEC ONDO.

WE HAVE covered so far
of the origin and form of humanity
wisdom, called natural Magic, of
the Magical World, Stone of Heroes & our
tree of life, of the first image;
& we have together demonstrated
the nobility and greatness of that, and the formation of
this: therefore it remains only to discuss in
detail its events, so that we may understand from
there its usefulness, its value, and
its incomparable effects.

These effects will be distinguished by us and placed in
the number of twelve, both to proportion the fruit and
the reward to the labors, and also because twelve, as
the glorious John writes in the twenty-second chapter of the
Apocalypse, the holy head of the Apocalypse, were the fruits of the
first Evangelist Wood of life. Abbot Trithemius of Ganai in his Epistle to
Germa- Abbot Trithemius of Ganai defines natural
Magic, saying: That it is the Wisdom of physics and the intelligence of meta-

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physical things: which consists of the science of their virtues, both divine and human. From this definition it is seen first of all that, as light comes immediately from light, so it turns to God Himself, as a river to the vast sea, and returns again: wherefore together with Saint Thomas one can say

Saint Thomas

Monads beget monads, and reflect their own ardor upon themselves.

Furthermore, we clearly understand that this highest science is the mysterious golden chain of Homer, and others said that it was the mystical ladder of Jacob, on which the universe of creatures was contemplated, and by which, as Solomon in the tenth book of Wisdom and the holy Paul in the first Epistle to the Romans affirm, one can ascend to the knowledge of the great God. And after Barcepha in the second part, by some learned men, versed in its twofold speculations, pertaining, one to the nature of created things, and the other to the knowledge of supercelestial and divine things, it was called a mystical Paradise. And this is the same Paradise, in which, according to the Theology of the fabulous Gentiles, our Hercules was gathered, after contact with the blood of the dead Centaur, under which is contained a most abstruse mystery, where after having made peace with Juno, he took as wife Hebe, her daughter, and Goddess of youth. Juno is the symbol, as has been said elsewhere, of matter, and therefore is taken for the Earth; he makes peace with it, that is, he finishes and finishes his heroic labors; he marries Hebe, daughter of this Juno, that is, he enjoys and benefits from the Heroic Stone born from the magical Earth, and intended for Hebe: this one finally is made by Jupiter, who is the form, Goddess of youth, minister of Ambrosia, and Nectar, food and drink of the same Gods and by whom life is understood.

Solomon
Saint Paul

Barcepha

& am-

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immortal and divine, by which they live; for the word nectar is composed of ne and etino, which, brought from the Greek language into ours, means, I do not kill; or nectar is said from neoctar, to denote that the use of it preserves youth: similarly Ambrosia is so called from the particular a, that is without, and bro-tos, which implies mortal; and thus it means without death: for which reason both come to mean nothing other than immortality. Hence it is that Ambrosia in particular was compared by the ancients to the first Wood of life; but concluding, we say, that the heroic Stone, magical World, second Wood of life, and our Hebe, through the marvelous production of its twelve principal effects, ministers Ambrosia and Nectar, that is to say the natural beatitude of the soul, and the immortality of the body, that is, an extraordinary length of life to our Heroes, Hercules, and Gods.

And as for what pertains to the divine First Fruit of the magic of the soul, there is no doubt that the use usually brings of the said Stone according to its vital wood and its magical precepts can and us, that is, superior knowledge; since it, with its celestial and most efficacious virtue, removes from the five human senses, both internal and external, any harmful incident; and it purifies, refines, and sharpens them in such a way that the soul, without any impediment, with the intellectual power passes happily through it, as through the first door, to the attainment of the sciences. It then sharpens and wonderfully purifies and illumines the brain, the proper organ or instrument of sensible beings, which are apprehended by the common sense and the imagination, and then stored in the memory, and are then represented to the intellect, of which they are the clear ways, through which the soul has access to its proper object, which are the intelligible species, and drawn from the sensible ones: and therefore the intellect

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to the fullest extent possible, enriched with intelligible beings, and with incredible speed clothed in the habits of science, and thus already become impassible and mixed, he descends to his act, both speculative and practical: and finally with unusual and uncommon ease, he arrives at that last degree, from which, according to some Wise Men, he is called adept, admirable, happy, perfect in every way, and similar to the most high God. For the understanding, which by this means makes the King-king of that God, is nothing other than a certain equalization of the intellect with the Divinity, in such a way, however, that the finite can be reduced to the infinite; Since there is no congruence between them, it also follows that in this adequation there is that proportion which is between the circle and the polygon. God, as Saint Dionysius attests, is the most absolute, most perfect, and infinite Circle; and the human intellect will be similar to the polygon: therefore, although the latter, by multiplying its angles, never acquires a more circular form, nevertheless, as a polygon, it can never become a perfect circle.

Saint Dionysius

This stupendous acquisition of the aforementioned Divinity makes us certain that, as Socrates and Plato said, the Magic of Zoroast and Zamolside, that is, the perfect natural one, is a true medicine for the soul; which medicine will produce its effects all the more effectively, the more the soul will have reached the dispositive means of the goodness and innocence of life, which is infallibly achieved with the contempt of this sensible and material world. This deification was intended by the Prince of Magi Zoroast, where he said:

Socrate
Plato

Zoroastrian

> The human soul contains God within itself,
> and, holding nothing of mortal things,
> becomes a possession of eternal influences.

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And here is the first effect, or fruit of the magical Wood of Life, commonly called Illumination & Exaltation. And this was openly affirmed by Abbot Trithemius, when writing to Joachim Marquis of Brandenburg, he said: Magic, if natural, not only works by the visible, but also by the intellect of man himself, expert in it, miraculously illuminates and illuminates the knowledge of Divinity, and it yields fruit to the soul.

The Demon, perpetual emulator of divine graces, transfiguring himself, as St. Paul says, into the Angel of Paul , holy light, promises the same illumination to his curious, unwary, and miserable followers; indeed, not only this, but also all those operations and miraculous effects that can actually be produced by natural magic: although ultimately they are nothing but mere illusions, diabolical deceptions, and pernicious superstitions, operated by means different from others, this being supported by false and prestigious foundations. Therefore, as we read later in Horace, Horace those three famous enchantresses, called Folia, Sagana, and Veia, caused with their nefarious incantations that that noble, presumptuous boy, whose name was Varus, pronounced oracles to the infinite astonishment of all. Just as some other superstitious people are accustomed to hand over these same simple children, with certain diabolical ceremonies and curses, into the power of the wicked Demons, under the pretext of acquiring the said illumination for themselves through an Angel, who, by virtue of those enchantments, makes himself subject to the enchanted children and obedient to their every wish; and therefore they call this impiety Angelication.

Therefore, since the soul, through the aforementioned medium, is made by the great God to participate in the Divinity, it follows in- that by producing such a gift in action, it becomes a forerunner of future events. With this instrument the soul

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Plato
Aristotle
Saint Augustine

If the power of natural prophecy is acquired, no one should be surprised; since Plato and Aristotle, and St. Augustine affirms in the book of Confessions, it already as you want- possesses such power without magical aid, but only through the participation of Ideas, according to Plato, or, as Aristotle likes, from the impressions of superior causes. It is true, however, that its action is commonly obscured and impeded by earthly and material man and by the impurity of the senses; and therefore, unable to pass from potency to its act, it remains as if dead, useless, and sterile. But on the other hand, the soul, disposed and prepared by the magical Wood of life, with the purgation that follows, and the subtlety of the senses, and the exaltation of its other instruments, and moreover to acquire greater strength in this, having become, with the union of the mental unity with the incomprehensible Supreme Unity, a soul, according to the ancient Magi, firm and not falling, will be able without any obstacle from any surprise, freely enjoying its gifts, to perceive both future, present and past things.

St. Bonaventure

Such divination, however, can be said to be in a certain sense not absolutely perfect; inasmuch as God, whose only power is to predict infallibly, as the learned Saint Bonaventure writes in the second book of the Sentences, can, according to his good pleasure, impede, delay, and change that which the purified soul clearly foresees and knows from secondary causes, in such a way that human divination, while it is true, cannot arrogate to itself that which is proper to God, that is, immutable certainty or, so to speak, infallibility.

Ancient Poets

This divination is, according to the ancient Poets, one of the four frenzies pertaining to Apollo: for which reason they said that Apollo was the inventor of and of oracles; hence Ovid, in the first Vatican, himself says:

Ovid

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> Jupiter is my father, and for me the past, the present, and the future open up to me.

And Callimachus in the Hymn of Apollo writes: Callimachus

> Clear and luminous Apollo tends
> the lyre; and bends the golden bow, and
> utters the sacred Oracles.

And furthermore, that he was born of Latona, who, as has been said elsewhere, is our magical Earth, the granddaughter of ancient Earth, as Virgil, her granddaughter, affirms. This secret Apollodorus hinted at when he wrote in the first book that Apollo learned the art of prophecy from Pan, the symbol of Nature, and her own symbolic earth. Virgil Apollodorus

The ancient poets meant this same thing when they told tales that in Tuscany, while the land was being plowed, a certain diviner suddenly and without any other seed was born from it, from whom those people later learned prophecy. Apollo, therefore, will consequently be the magical Wood of life. This, in short, is composed of nothing other than the purest substance of the Heavens and the Stars, which substance Aristotle, among others, calls Ether, the fifth element, different from the other four, incorruptible, and divine. Hence it is that that most wise prince of the Gymnosophists, Iarchus, as Philostratus relates, burst out in these words to the great Apollonia of Tyana, saying: "It is no wonder, O Apollonia, that you possess the science of divination, since you have so much Ether in your soul." Perhaps Aristotle himself had this in mind when he said: Animam gaudere luce. Abbot Trite-mio understood this himself and affirmed it when he said: Quicunque notam haberet con-ditionem caelestis harmoniae, tam praeterita, quam fu-tura cognosceret, which harmony is nothing else at all, Ancient Poets Aristotle the ark Filostrato Aristotle Abbot Trithemius

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that the aforementioned Ether, as is easily gathered from what we have written about it previously. Likewise, the most ancient Artefius, in his obscure and abstruse secrets, understood this divine science under the metaphor of three vessels full, one of water, another of wine, and the third of oil; and these are the three mysterious words of Calid and Albertus Magnus, the origin of all wonders: and finally they are the three earthly principles of Abba Trithemius, from which the aforementioned Ether results, and hence, together with other stupendous effects, the prediction of future events. Of which principles thus called Trithemius writes: Nota tria Principia in Ma-gia ista naturalis occulta, sine quorum perfecta noto-tia nullus operantem sequitur effectus: and shortly after adds: Errant, crede mihi, errant omnes, qui sine istis tribus Principijs quicquam operari in occultis na-turae scientijs se posse confidunt.

Artefio

John Trithemius

This prophesying science is, as Iamblichus teaches, a virtue diffused by the intelligible gods throughout all the elements, which, raising human intellects, pure and capable of Divinity, above Fate, demonstrates to them the Concatenation of the Universe. Homer understood this Concatenation when he said that the world was a golden chain, whose highest end was held by the hand of supreme Jupiter. And this is nothing other than the order of the causes of the Universe, and as we said in the first Part, the derivation, according to the Platonists, from divine Goodness, the Idea of all good, of the primary mind, so from this the soul of the world, and from it Nature, or the world as it is formed. Likewise, the universal concatenation was called the ladder by Zoroastes, which from the lower hell reaches up to the first fire, that is, to God. And all this was openly declared by Giovanni Pico, saying: Quod dicunt Interpretes Caldei supra primum dictum Zoroastis de scala a Tartaro ad primum ignem, nihil aliud significat, quam se-

Iamblichus

Homer

Platonists

Zoroastrian

John Pico

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full of causes of the Universe, a non-degree of matter to it, which is above every degree of degree. Furthermore, Iamblichus himself writes in the Mysteries that, as Iamblichus writes in the Mysteries , we must contemplate the Prophecy distributed throughout the world and distributed among all natures throughout the world, so the reason of the Prophecy is the principal and most common, and possesses within itself all the things that it grants to those who participate in it, above all giving the truth necessary for divination, obtaining within itself the essence and the cause of the things that happen, from which the perpetual acquisition of premonition necessarily proceeds.

So far Iamblichus.

Now it is especially important to remember that, as we have already said, the common elements we see are not the true and pure ones, but only elemental, impure, and mixed elements; and therefore the divine power of prophecy is not found in them, and consequently one cannot reach the height of such knowledge through them: but this is achieved only by means of the true, simple, pure, and supreme elements contained by the magical Earth, as from their fertile matrix, and made by the Hero with Spagyrite art into most noble spirits, the fifth essence, and Ether. From these elements, therefore, the prediction of future accidents has already been denominated; although the said power consists not in one single one separately, but in all of them having become one. Nevertheless, since these names have been abused by superstitious people, and therefore reasonably condemned by Holy Church, we do not accept, nor do we intend to use them otherwise than by simple declaration of this place alone. Therefore, since the principle and foundation of such divination is the magical Earth, it is therefore called Geomancy, from Gea, which means earth, and Mancha, that is, divination. But since this Earth is converted into water by mechanical Magic, it is therefore called Hydromancy, which

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It means divination done by means of water. And it is also called Aeromancy from the air, which is not only found in the said magical substance together with the other three elements, but also because in their magical circulation and exaltation, just as the Earth becomes water, so this, rising, is transformed into air, which finally, having reached the ultimate perfection, is completely converted into fiery nature; hence, since the heroic Stone is pure fire, therefore divination done by means of it is deservedly called Pyromancy: wherefore of all these we can say together with Lucan's Magician:

Lucanian

> The air, the fire and the waves will tell the truth, the earth, the fields and the Rhodopean mountains.

It is then called Capnomantia from Capnos, which means smoke; because the simple substance of the magical Wood of life shows itself at first in the form of two very subtle smokes, one of which is white, the other red; likewise from Necros, which dinotes dead, it is called Necromantia, and also Neciomantia, and Sciomanda, with respect to the evocation which is made of spirits to dead bodies; since the perfection of the heroic mastery consists in the union of the separated and purified spirits with their dead and refined bodies; (and here is the misunderstood Palingenesia of

Pythagoras) of which magical, human, and natural spirits we only understand and treat, and not of the wicked and false Demons; just as those two understood the same, among Christians, no less venerable for innocence and goodness of life, than perfect natural Magi, that is

Alberto Magno
Abbot Trithemius

Albertus Magnus, and the Abbot Trithemius: these two discussed it in great depth in Steganography, although under superstitious veils; and this in order to hide from the unworthy the high mysteries of great Mother Nature; as he clearly states in the preface of the same book.

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firm. The above integrity is also confirmed by the same Trithemius in the Epistle, saying; Natural magic is pure, solid, stable, and permissible: which is most fitting and adorning to Princes : neither ever prohibited by the Church, nor even prohibited by law; for it is based on pure principles of nature, and admits no superstition.

Likewise Hesiod spoke of the same natural spirits. I give in the book of works and days, saying: Hesiod

> They cover the ancient Mother, by whom
> all live, Thirty thousand eternal spirits
> of Jove, Kind guardians of mortal men.

Hence it is that Virgil affirms that all things are filled with Jupiter. Virgil
These guardian spirits of men, therefore, are nothing other, according to the opinion of Hesiod himself, of the Platonists, and of others, than the particular Genii of each, and these Genii Hesiod Platonists
are the same spirits which the Platonists themselves call Demons; and wishing to infer that they were guardians of men, they said that some of them are consultants, others doctors, some reveal hidden secrets, and many help in the exercise of the arts, some are companions in travel, these citizens, some rustic, others maritime, and others terrestrial, and some of them take special and exquisite custody of a human body, such as some claim to be those who had the patronage of Pythagoras, Socrates, Plato, Zeno, Diogenes, and Plotinus : hence some of these are terrible, and others pleasant; these civil, and those military. And in short the Platonists themselves conclude that as many as there are natures, arts, and professions of men, so many must necessarily be those of the said Demons, and therefore Hesiod himself writes,

Hesiod

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Although they are similar to Gods, they live in cities and give gifts and gifts to various things.

Pythagoras

Of these Pythagoras understood, when he said, that the Gods did not come to us spontaneously, but were forced by necessity, by virtue of magic. And finally the Cabalists alluded to these, affirming that there

Kabbalists

is not a single herb or plant on earth that does not have a star in the firmament that strikes it, and di...

like, I grew up.

Ancient Magi

Some of the ancient Magi openly said that the Genii were the four elements, the seeds of all things, and from which we are made and generated; Genius being said from generating, or because they took care with their assistance, as Censorinus says in the book of the natal

Censorino

day, of our generation. Genius is also said, almost Gerulus, from gerere, which means to bring, since the said elements bring us being, form, permanence, illustration, the virtue of divination, and all the other almost innumerable natural gifts; for which reason some others said that they were the Sun, the Moon, and the other celestial bodies, taking into account that after the first Cause, the aforementioned virtue is principally infused into us by them. Others call Genius the God of Nature, because he coincides with and is the same as the Gods Mercury, Pan, Priapus, and Proteus, who were spoken of in the first part. But the elements, and all the luminous celestial bodies, the aforementioned fabulous Gods, and in short, everything contained in the Universe, are included in the magical World, as has already been demonstrated.

Furthermore, the Gentile Theologians, called Genii, want to be one and the same thing with those others they call Lares, so called from Lara their mother, and Penates from penès, because they are always with us;

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or rather they are so called from penu, conctostacoša,
because from them come the things necessary for human
nourishment, and therefore they are sons, as Ovid affirms, of Mercury.
These, according to Cicero in the second book of the nature
of the Gods, are domestic and familiar to men: and since
they are finally called nothing else than the celestial and
natural fire, by which all things live, therefore they symbolically
consecrated the fire to them in their own homes; of which
vanities at present there still remains, as Giovanni Boccaccio
says in the Genealogy of the Gods, some little memory,
because in the Tuscan language the firemasters are called
andari, and in all of Italy commonly the place where the fire is
kept is also called focolare.

Ovid
Marcus Tullius

John
Boccaccio

But to leave no doubt about this, if we, along with some
of the ancients, wish to believe that not what has been said,
but the rational soul is the proper and particular Genius of
each person, we will say then, as above, that is, that this
virtue has the power to make the Geniuses who enjoy it
capable of foreseeing future events. Finally, however this
may be, Macrobius in the third book of the Saturnalia clearly
utters this sentence, saying: "The Penates are those through
whom we breathe our last breath and live perfectly, and
possess both the body and the reason of the soul."

Macrobius

That the devil also has, as was said at the beginning, his
Magic, is unfortunately too manifest and clear, just as
unfortunately too evident are those deceived, who, desirous
and thirsty for the vital waters of human wisdom, abandon
the divine, the inexhaustible source of those, and in its place
unhappily approach the pernicious Stygian waves; whereupon
the soul, having tasted the deadly poison, and in the end
miserably mocked by the author of all evils, not only of the
transitory and evil

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well researched, but still deprived of eternity. In three ways, writes Saint Bonaventure in the second of the Sentences, God permits false Demons to predict future events, although not infallibly, since that is the only way of divine omnipotence, as has been said above. The first way proceeds from the subtlety and perspicacity of their nature; the second from the acuteness and perfect knowledge of all the sciences; and the last from the very long observance and exquisite experience of the times. The means then, with which they fraudulently accustom themselves to entice and ensnare the unwary curious, under the pretext of making them capable and prophetic of things to come, are so many, and of so diverse a kind, that it would be difficult to recount them, and none of them is found that is not superstitious; although with great diligence the invention of these seeks to cloak them under the cloak of divine as well as natural things.

Of these species is the profane Geomancy of Almadel Arabo , of which Almadel Arabo wrote, among others, and which, like the legitimate and true art, consists not of a single natural principle, but of superstitious observations, shadowed by the natural foundation of the earth, and by the sixteen signs, or figures, of which this false art apparently consists. But the force, or rather, the deception of it, by which the Geomancer is then deceived, lies entirely in the points that he makes at random and blindly; for his dotting hand is sometimes guided by the cunning Demon, who, knowing how many points are required for the formation of that figure, which answers the formed question, makes that many precisely; so that when fools see such divination sometimes come to them, they falsely judge that it happens, not from the direction of the hand, but from superior causes; or from the force of those figures; or from the occult virtue of the numbers, which include their points; from the observation of the north; from

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the superstitious orations, silences, and other things taught to them by their wicked adversary. And yet, these, and all the other ceremonies and observations, are nothing but mere and express vanities, diabolical deceptions, illusions, and superstitions, which plunge the wretched into abominable idolatry and thence into eternal damnation.

The Demon greatly expanded the network of this superstitious divination, having made it its subject not only the earth, but also all things that exist and happen on it daily. Thus in Hydromancy, together with water, they consider its fluxes, refluxes, impressions, increases, increments, colors, waves, and bubbles; drawing their vain rules from the sixteen figures of the aforementioned represented things. In Aeromancy, they similarly consider everything that is generated and alive in the air, such as winds, clouds, celestial arcs, birds, and the like. False Pyromancy, also with the ascendant of the Star, and that of the spirit, considers fire and everything produced by it, such as thunder, lightning, lightning, shooting stars, comets, and other similar meteorological impressions. And finally, the same happens with all other species, according to their nature and quality; of which it is not permitted to discuss at greater length, so as not to contaminate venerable things with profane ones; meanwhile what has been said is sufficient to warn us against the impiety of such spells, which ultimately bring no other fruit to their unfortunate experimenters than a double idolatry, that is, of the Devil and of the Stars, and hence eternal death. But the magical Verbena alone, with divine favor, makes us truly prophetic of coming things; and that is nothing other, according to the ancient Magi, than the tears of Juno, and the blood of the ancient Magi Mercury; what is magically understood by Juno, and what Mercury and his blood are, we have already explained at length.

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Third fruit
Abbot Trithemius

While Abba Trithemius is speaking of the mysterious magical Ternary, that is, of the triple and unique principle of natural Magic, he openly affirms that without it the Astronomer cannot in any way work on Images, nor the natural Magician on magical Seals, without a very evident crime and express error.

From which we draw a very clear conclusion, that the said Images, and Seals, Rings, Characters, and the like, which do not have the aforementioned natural principle as their foundation, in whatever other way they are fabricated, are superstitious, and invented by false Demons to the detriment of men.

Magically and in general, natural Magic and Astronomy are one and the same thing, meaning inferior Astronomy, which is nothing else, in short, than the perfect knowledge of the astral operations, influences, and impressions of the Firmament: and this Firmament is likewise the inferior and magical subject of all marvels, which has been spoken of at length in the First Part, and in which, if not actually, at least virtually and potentially, all the Others are found, that is, the Planets, the Fixed Stars, and the Heavens together; from which then derive the constellations and the magical influences, the sole form and soul of the aforementioned seals and images, just as the subject and their material body are the seven metals subordinate to the seven Planets; And these metals are also not the vulgar ones, but the magical ones, celestialized, and therefore capable and disposed to receive the aforementioned influences and constellations. These, then, united with those, are the Planets themselves, and the same Firmament with artificial spagyric art reduced from potency to act. Finally, these are the true magical Seals, and the real celestial Images, or better said, the celestial bodies themselves, enclosed and sealed in their own subject, that is, in the said magical metals. And all this is the heroic Stone, and our magical World. With this made

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Thus, by means of this celestial instrument, all the wonders and notable effects promised by the ancient Magi were performed by the Hero; indeed, those same Magi, still superstitious, falsely attributed their vain, diabolical, and ridiculous images, seals, and the like.

Giovanni Pico della Mirandola understood this heroic Stone and all its stupendous effects, writing in his nine hundred Conclusions that the miracles of magical art are performed only through the union and arrangement of those things that are found in Nature in sequence and separately. The Chaldeans pointed out the same thing, saying that images, characters, and Chaldean seals are of greater power than all material qualities. And we affirm more highly that these images and similar magically formed things are incomparably more powerful and possess greater virtue, energy, and efficacy than the celestial sun itself, even if it is their parent: since every virtue is more powerful and strong the more it is united and confined within itself; and because such is our magical world, being truly a most exuberant accumulation of all the celestial virtues scattered throughout the Universe, it necessarily follows that in magical operations it is far more powerful and more active than the aforementioned Sun, as experience clearly demonstrates: because the latter always operates simply in all things, and its light and natural heat are tempered in such a way that they cannot in any way by themselves bring us benefit or harm other than their ordinary nature; nevertheless, when the solar rays are gathered and united in the central point of the concave mirror, or crystalline sphere, its virtues are so multiplied and united that it produces, beyond its nature, strange and marvelous accidents, being able in this way to destroy cities, set fire to, and consume armies, as we read has been written by the Sun.

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Archimedes and Proclus have done so; and in short, he produces all the effects, both good and bad, that can be caused by material fire.

Thus the united rays of the elementary Sun, proceeding from the celestial, at the central point of the magical crystalline Earth naturally give birth to the aforementioned magical miracles; this union being nothing other than the application of the Actives to the Passives; the Marriage of Heaven with Earth; and the bond of the celestial Images, Aspects and Figures, with their metallic bodies and subjects.

With this very natural instrument Apollonia of Thianeo already performed the wonders recounted by Philostratus, and the holy martyr and philosopher Justin gives full credence to this in his book Questions of the Gentiles, affirming that just as the miracles performed by Moses were true, made by divine virtue, and the others of the Egyptian Magicians were false, produced solely by the work of false Demons, so those of Apollonia absolutely depended on the sole and simple natural Magic; nor finally were the seven rings of the seven Planets, given to him by the Ark, by means of which his actions were rendered miraculous, anything other than the Magic Stone itself, in which the Planets are eminently called, as has already been said.

Filostrato
Justin Saint

shown.

Nevertheless, the Devil, trying to introduce his pestilential and illusory Magic, persuades his disciples that they cannot imbibe celestial influences, nor create other Images or Seals, except by the means and method taught to them by him. But since this method is nothing other than a paltry double idolatry, the same that the wretched commit in superstitious divination, that is, towards the Devil himself and the celestial creatures, it is, moreover, vain and utterly ridiculous. And truly, what foolishness can one imagine that can be compared to that of those who believe they can lock themselves up at will?

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to transmit celestial influences to a piece of metal? It is clear that we
What. cannot draw from the celestial Sun any greater power than that which it, obeying the supreme and divine Sun, spontaneously infuses into us; and with the inviolable laws of uncreated Wisdom, it distributes this power to all creatures and to each individual for the maintenance of the Universe, precisely as much as is necessary for their being, life, and permanence, and, in short, as the nature of this or that requires, and nothing more; for just as universal Nature is not lacking in necessary things, so it does not abound superfluously in them. Since the Sun therefore influences us here below with a determined limit and limited proportion, and cannot be in any way violated by us, whatever effort and consequently whatever action is undertaken to increase the said solar virtues and rays, whether in metal or in any other subject, is all vain, fruitless, and of no value: nor in that metallic subject, will there naturally be a greater force melted, struck, and exposed to a thousand constellations, than that which is found in another similarly taken from the metallic entrails.

new-

Then, if we admit, and not concede, the multiplication of the superior Influences which they presuppose, what reason persuades us that they should be received rather in rough and hard metal than in any other subject? For if it is true, as it is very true, that the Influences descend into the supposed materials nobly and ignobly, since everything which is received is received, as Aristotle affirms, in the manner of the thing which receives; and since similarly all common metals (except gold) are imperfect, impure and feculent, it would therefore necessarily be necessary to affirm that the Image made of iron, lead and the others, without considering the ethereal Influences, is of the same imperfection; and as imperfect, or not

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would operate, or very imperfectly. Albertus Magnus clearly understood this imperfection, nobility, and ignobility when he said that the planets, from the scintillation of their rays and the shapes of their reflection, have virtue commiscible with matter, through which every similar is produced from its similar. As Saint Augustine writes, there are in all the elements certain occult and semi-seminar reasons, which with the opportunity of time come to light in their due species, with their terms and modes. Let us therefore say together with Plato, that, since according to the merit of matter, form is given; and that what is the nobility and excellence of Plato matter, such is likewise that of form; but in such an important and sublime action, leaving aside the metals, which are nothing but impure earth mixed with water, the noblest matter of all should be chosen, and that which is most abundant in celestial spirit, of which spirit the metals participate less than animals and plants.

Likewise, the hardness of the said common metals would be sufficient in itself to render such an effect futile; since hard things are not suited to receiving celestial virtues, therefore in the teaching one seeks first liquefaction, then extension, and sculpture, that is, the impression of the external form: and since all this cannot be done without a great deal of time, it can very easily happen in the meantime, as Marsilio Ficino and also Marsilio Ficino affirm in the Apologia, that the influence or constellation passes through it fruitlessly, without having made any impression or penetration.

Finally, the figure is externally impressed and also excessive, and no less than the other things are vain, since all the power and magical virtue really consist only in the celestial and invisible forms and figures; although sometimes they become manifest with some impressions, as Albertus Magnus tells us. And we often see...

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Now, when we see images of men, both male and female, within the hardest marble, some representing a Priest, others a King, we discover the forms of various irrational animals, rivers, mountains, countryside, and all the rest: but all are seen much more perfectly in the heroic Stone, as was said in the First Part. Therefore we conclude as above, that is, that all images, and the like, which are artfully sought outside the magical World, as they are naturally vain, are also superstitious and diabolical, especially when those are accompanied by superfluous orations, fumigations, meaningless voices, characters, unknowns, and such other wicked deeds.

On the other hand, just as the heroic Magician in the cure of human infirmities, which he treats with the universal and celestial Fifth Essence, in which all earthly and corporeal medicines are found eminently and in celestial perfection, and therefore in itself sufficient to cure any disease, he is pleased, nevertheless, to sometimes give it the company of some herb, and simple medicine, so that by impressing and uniting the essence of such a herb with the universal Fifth Essence it draws and increases the virtues and qualities of the same herb: that is to say, the Hero wanting to cure someone of the daily fever, for this reason he needs no other medicine than his stellar Fifth Essence; since it has the power to eradicate and drive out excessive humidity and frigidity arising from the excessive abundance and putrefaction of the phlegmatic humour, and the causes of the said fever; nevertheless, since he desires to reduce this medicine of his from universal use to a certain nature and particular qualities, appropriate only to the treatment of daily fever and the like, this is easily accomplished by applying to the Fifth Essence Euphorbium, or Elderberry, or another similar simple, warm in the third degree, and capable of purging the phlegm.

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but; in such a way that the more the Fifth Essence, because of such an application, distances itself from its universality, the more precisely it becomes particularized; and consequently becomes more active and more effective in such a care. No differently happens to the same Magician in the fabrication of the aforementioned images, seals, and others, because, wanting to make those of particular universals, in order that they more promptly operate this or that particular action, he adds to them the particular influence, or constellation of the celestial Jupiter, of Venus, of Mars, or of any other planet; observing nothing else in this than the hour of their constellation. This constellation and influence, finding at that moment in the hands of the natural Magician the celestial subject disposed and prepared, and totally similar to itself, in that, like falling rain in the Sea, that is, like like in its like it lovingly descends, and indissolubly joins and unites with him: and in this way that seal having once again received the jovial influence, it is rightly called the seal of Jupiter, and so of the others. And in conclusion of all this, together with the ancients we affirm that natural Magic draws influences from the Minds of Heaven into a celestial body. That the Mind, the Soul of Heaven, and the said celestial body are, we have then explained at length.

Fourth fruit

The ancient sages maintain that various other instruments worthy of the greatest admiration can be made from the same metallic substance as the celestial images, that is, informed by the celestial spirit, and here by some called Electrum. First, they form from this material an armor of such condition that it cannot be broken or tarnished by any heavy blow of weapons or by lightning strikes of bombards. Nor is such stupendous virtue acquired from anything other than its being studded with celestial impressions.

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The ignorant masses do not believe this, and hearing heroic Poets speak of it, they deem it to be nothing other than their fictions, or the works of false Demons, hence their own call them enchanted, and not constellated, having enchanted, which is the same as constellated; Fate being nothing other than the inviolable order of Causes; or, according to the Platonists, the relation of particular seeds to the principal ones of their spheres, and then to the universal, by which they are moved, regulated, and, according to some, produced, and adorned with seeds. From their constellation, Stacchi, Scimitars, and the like can likewise be made, endowed with such penetrating force that nothing, even of the hardest steel, will ever be able to resist them. Many and various vessels are then made of the magical Electrum, suitable for eating and drinking; and if poison of any kind is placed in them, they sweat incontinently and emit no small stains, giving a very clear sign of it, and at the same time, by revealing it, they expel it. This proceeds from the hidden sympathy that Electrum has for man, and from the virtue, effica

Such also were once, as some say, the famous statues of Mercury Trismegistus, the dove of Archytas Tarentine, the head made by Albert the Great, the Bell of Virgil, and the other one seen in our days in Spain; since, as the Platonists say, the celestial souls descend into matter suitably prepared according to magical precepts and made capable of celestial favor, they are accustomed to bring to it, with the virtue of their spirits, a certain marvelous life; and all this happens because, through the sympathy of divine, celestial, and elementary things, the ideal and intellectual virtue passing into the rational (according to the Platonists themselves), not only increases the virtue of these celestial souls, but also forces them to unite with the said matter. Not only did they affirm

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Orpheus
Democritus
Aristotle
Avicenna
Algazele

The Platonists, but also among the ancient Egyptian, Arabic, and Chaldean astrologers, Orpheus, Democritus, Aristotle, Avicenna, and Algazeles, the sects of the Pythagoreans, Stoics, and Peripatetics, held that the world is an animal world: impiously teaching that not only the heavens with all the luminous celestial bodies, but also every created thing was informed by its own intellectual soul and participant in the divine Mind. But we, enlightened by God thanks to the true light of divine and Christian truth, say together with the most holy Augustine that this dogma is evidently false; nor is there, after the pure angelic minds, any other soul than the human soul, made in the image and likeness of the true God. Therefore, whatever blind Gentiles say or believe about the aforementioned Statues of Mercury, they deservedly come to be suspected by us of superstition, as that which in our opinion exceeds the limits of natural nature: wherefore, leaving the judgment of those to our sacred Theologians, we return to the magical natural marvels.

Saint Augustine

Finally, from the aforementioned Electrum they fabricate military and women's ornaments, necklaces, rings, mirrors, coins, bridles, and other such things, which were, in short, those most powerful means and instruments used by the natural Magi of the Chaldeans, Persians, Egyptians, Indians, and all others in their marvelous and stupendous operations; of which we do not make particular mention here, both because they are known to many scholars, and also to avoid the great prolixity which would be necessary to explain them all. Not to mention, however, that even with similar magical and natural aids, some Princes and valiant Captains, while waging war against the enemies of the Holy Church, have accomplished highly notable deeds and won glorious victories: as Abba Trithemius attests, so with such means, among others, have happened to the unconquered Matthias Hunniade, King of Hungary.

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But how many are these gifts granted to the Hero by the most generous God through nature! Magic, just as many, indeed far more, are instead superstitiously taught and introduced by the cunning Demon to ensnare the souls of his curious followers; of which not only blind Gentiles, but also the Holy Scriptures, bear ample witness, while they remind us of the Magicians of Pharaoh, and the like; and what is worse, at present a detestable vice is creeping and swarming here and there, as daily experience and many of the same abominable instruments miserably demonstrate; as rings made a refuge for nefarious spirits, who, under the pretext of serving and obeying the wretched owner of these rings, stand alert and ready to cast him down, as is most often done to them by divine permission, as a punishment for such a grave error. We see mirrors crafted with diabolical solemnity, in which the same Demons, under various forms and appearances, go deceiving men, promising to make them see past, present, and future things. We see bridles, at the simple shaking of which the Demon, taking the form of a Horse, promptly obeys. We also see a key superstitiously made, which no lock resists. We see some coins of such condition that, once spent, they never return to their first owner. We see bells, at the ringing of which various images, specters, prestige, and visions appear. Heads are seen taken from human corpses, which give clear answers by voice. In short, as there is no power on earth that can be compared to that of the Devil, as we have from the mouth of divine Truth in Job, so infinite are the deceptions and snares that Job deceives and prestigiously sets for us.

Most of those wonderful operations, and

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Those stupendous effects which can be produced by the aforementioned magical instruments can also be produced by Magic, with instruments and means which are in a manner different from those mentioned above; although both consist but identical, of and derive from the same fundamental, magical principles; and these are the Gems and Precious Stones, of whose celestial strength and infinite virtue Orpheus, Aristotle, Albertus Magnus, Galen, Dioscorides, Pliny, and many other ancient and modern writers have already written. But none of them wanted, or ever knew how to openly discover, that the said virtues and wonderful properties are found not in the stones produced by Nature in the ordinary way, but only in those which Nature herself forms by the hand of the Hero, with the powerful help of natural Magic; It happens that some, from whom this secret was not hidden, secretly hinted at it, saying that the said Stones were elementary Stars.

Orpheus
Aristotle
Alberto Magno
Physician
Diosconia
Pliny

That common precious stones do not have those high prerogatives and those most efficacious virtues which are preached of them by very grave Authors is so clear and evident that any proof of this would be almost superfluous; and without doubt, if they had such marvelous qualities, not only would Princes, who can and usually have great abundance of them, be completely happy and miraculous like Gods in all their actions; but the same would also happen to Merchants of them; just as in the impressions of celestial images it would similarly happen to Goldsmiths and to the Smiths of other metals, if they were the proper and suitable material for those. For example, Aristotle holds that the Emerald has such a property that, when worn, it protects from perishable disease. The same Emerald, according to Albertus Magnus, preserves chastity, and is so fond of it, that if violated by its manager, it breaks incontinent. Furthermore, Aristotle himself affirms that Hyacinth defends the

Aristotle

Alberto Magno

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carrier of the contagion of the Plague; and (he says) ensures that he is honored by all, and obtains from the Great what he desires. Nevertheless we see some, adorned with such Stones, become epileptic, perish of the plague, be incontinent, despised, and hated by the common people, and unfortunate in the sight of Princes. Similarly Orpheus affirmed that Coral, among its many virtues, is effective against domestic hatred, enchantments, and the plague. They also say that the Diamond drives away evil spirits, poisons, and fears, resists poisoning, and makes its bearer victorious and the winner in any controversy and quarrel.

The ancient Zoroastrian wrote that the stone called Daphnia cures the falling sickness. They affirm that by means of the stone Chelonia one can foresee future events; that Bronia protects from thunder and lightning; that Pearl brings chastity; that Balasso removes every annoying thought, restrains lust, conciliates discord, induces perfect health, and protects even in the fields from thunder and storms; that Chalcidonium makes one victorious, not so much in civil disputes, but also in bloody battles, perfectly preserves the strength of the body, and defends from any adversity; that the stone called Orfano preserves royal honors and scepters; that Cerunia helps to acquire great cities, provinces, armies, and the like; that by means of the stone called Avultoio one obtains everything that is required. Finally, in the copious multitude of these, there is none to which great strength, great virtue, and wonderful properties are not attributed, although continuous experience assures us that none of the said properties actually exist in them, since they do not even produce the slightest effect of the infinite ones that are expected from them, except perhaps some tiny spark, which can rather be called a shadow of them.

On the other hand, it would be indecent to believe that the aforementioned Aristotle, Albertus Magnus, and other writers of such authority had ever wanted to...

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Their writings are so clearly false, since nothing is more hateful to the Wise than lying: it must therefore be said that they do not lie at all; but that, following the style they always observed in treating the occult natural mysteries, they tacitly understood, together with the first Magi, that the Gems were magically fabricated: which, being also constellated and enchanted, that is, filled and brimming with the celestial Influences, and therefore deservedly called elementary Stars, consequently have all those virtues which are attributed to them; and can without any doubt reveal all the wonders which are promised from them.

Platonists

Hence the Platonists said that such virtues come to them from the Ideas; and the Peripatetics, particularly Alexander the Aphrodite, maintain that these, together with the Stones, derive from the elements. The Hindus affirm that they proceed from the Stars and from celestial Images. And finally, Albertus Magnus holds that such virtues have their origin in a certain occult Nature, diffused throughout all things by the great God. These opinions, commonly understood, are varied and not a little discordant among themselves; but magical and solid intelligence not only easily reconciles them, but also clearly shows that they all resolve into one infallibly true one; as from what has been said and declared thus far, the careful student will easily understand.

Alexander Afrodesign Now

The magical precious Stones are formed by the Hero with the single magic instrument in three ways: the first of which is done by transmuting the liquefied crystal into them, through animation and union with the heroic Stone; in the second they are made by resolution of the vulgar ones, reduction into their first matter, and impregnation of the celestial Influences; the third way consists in the generation of the essences of these Stones, that is, of their two original principles, which are the earthy and the watery; and then in their proportionate com

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tion, and perfect cooking. Likewise in this and the second way Pearls are made. As regards their beauty, hardness and excellence, we affirm that just as they exceed the vulgar ones in virtue, so they surpass them in other qualities and perfections; these being in effect more lucid, shining, more perspicuous, of greater transparency and diaphaneity, and this, in short, to the extent that the magical Earth, which produces them, is in excellence and perfection superior to the vulgar one, from which the others are born. And to sum up all, they say that the Pentaura, stone of the Sun, and discovered by Apollonia of Thianeo, has in itself wonderfully united the virtues of all the others: and this is the heroic Piety - as has been demonstrated above.

Between, daughter of the Sun

Meanwhile, the infernal Magician concurs with Nature in this, since he boasts of having his Stones as instruments of marvelous effects: and for example, he affirms that the stone Elitrope is powerful enough to render whoever carries it invisible and a prophet of things to come. It is true (he says) that by itself it does not reach such sublimity; therefore it is fitting that this virtue be aided by the herb of the same name, that is, Elitrope, and also (and here is the ambush to catch the curious) with certain words, whispers, and incantations.

Luciano
Sixth fruit

We said in the first part, together with Lucian, that the Hero is not only a man, nor only God, but that he is both one and the other; this is why he is reasonably called a Demigod, and all this with respect to the celestial operations performed by him by virtue of the magical nature! talent, granted to him by the supreme goodness of God, through which he enjoys a certain participation in the Deity, and enjoys many of its privileges, as others have already mentioned, and the others, which will be mentioned later, are the ability to live without common food; and this is what the ancient Poets meant by the Assumption into Heaven.

Ancient Poets

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of Hercules, that is, of our Hero, and his union in marriage with Hebe, who is the heroic Stone, adding that she is the administrator of Ambrosia and Nectar.

Therefore, when the Hero tastes this, he needs no other food. And leaving aside the mysterious poetic meanings, let us say openly that one of the twelve fruits of Magic, or of the second Wood of life, is the ability to sustain oneself for a long time and truly only by the use of it, abstaining totally from any other food, and live in great prosperity, increasing rather than diminishing bodily strength and native vigor. Indeed, not only the heroic Stone reduced to its ultimate perfection, but also the watery part of it alone, of which we have spoken at length, is sufficient in itself to nourish man: and this has been used by some Magi, taking for this purpose once a day no more than half a teaspoon would contain.

Aristotle

This, however, will be no less difficult for most people to believe than the other effects described thus far; nevertheless, it can happen naturally: nor is all this at all repugnant even to vulgar philosophy; since Aristotle's proposition, that we are nourished by those things of which we are made, being true, as it is in fact, this is commonly understood of the four elements; and since the heroic Stone is precisely a composite of these four elements, as we have demonstrated, it follows that it alone is sufficient for the nourishment of man. The vulgar earth also consists of body, spirit, and soul; the body is that which we see; the soul, then, and the spirit are the virtue hidden within it: the body does not produce the wheat, but rather the spirit, and the soul, which ultimately are nothing else than Salt; from which it comes

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private land, is of no use to anything else. Furthermore, wheat is made up of the four elements; and these elements equally have the body, the spirit, and the soul: the body is the visible part of the wheat, the spirit, and the soul are the invisible part, that is, its virtue and essence. However, once the Bread is eaten, not all of it is converted into nourishment and substance, but only the said essence, while the remainder, that is, the body, passes without any use into the excrement. Only in the spirit and essence of the elements does the vital, productive, and preservative virtue of man and of all created things consist: and since this essence and spirit, through the art of spagyry, is made manifest from occultity by the Hero and reduced from potentiality to act, it is accustomed to be restricted to a very small quantity, in such a way that the amount of it that would be needed to essence, animate, and give being to a sack of grain, or, more properly, the amount of earth that would be needed for its production, will not exceed, when it has reached its final magical perfection, the weight of an ounce: and what we say of grain, we mean equally of other vegetables, animals, and minerals.

Now that the foundation of this truth has been laid, no sound judgement will ever be able to deny that it is possible, indeed very easy, for the Hero, leaving aside all else, to be able to live perfectly and for a long time only by using, as above, the aforementioned essence, which is called by a peculiar name the first Being of gold; of which the magical Earth consists, and from which the common earth receives spirit together with the other elements. Then finally, considering the Magi, Magi that in their Earth are the pure, virgin, intact, and spiritual elements, which it gives life to all things, and that from this same Earth God, our first Father, formed; therefore they more properly say that we live...

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of that Earth from which we are formed. And in confirmation that man can live perfectly with the simple essence of that earth, without the aid of any of the things produced by it, they metaphorically affirm that a man, if placed with his feet in the earth in the manner in which trees are with their roots, could live as long as he remained there without any other food; and they say the same would have happened to some of them if, instead of this, he carried on his stomach a clod of the aforementioned earth, keeping it there by constantly turning it green.

co-

In this the Devil, as an enemy of temperance, knowing that without Ceres and Bacchus, Venus cannot be entangled , despite his perfidious emulation, does not set a trap.

Another effect follows this, in no way inferior to the others, nor less useful and marvelous than these, and it is the Renewal and Restoration of the Hero.

This is the recovery of the lost virtues and forces of the perishable, material, and corruptible body, by means of another incorruptible and celestial body which is none other than the celestial Mercury, the universal Fifth Essence, and the first Being of gold, whose power and property is such that it rejuvenates and renews everything to which not only men, but also together with other animals, herbs, trees, and fruits are united.

Therefore, sometimes using the Hero called the first Being, not only does his radical humor, which excites the spirit of life, of which this humor is the very foundation, neither diminish nor diminish; but his strength is miraculously increased by this means, in such a way that a wise farmer, with the appropriate means, is accustomed to increase it for the tree, so that it produces its fruits more readily and abundantly . Let this renewal properly pass,

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not of the radical humor, or spirit of life, but of the material body proceeding from them, and united with it, no differently than a tree to its roots, one of which cannot have life without the other; therefore, when the body, or its members, is renewed by removing and taking away from them all superfluities, we say that their radical humor, or spirit of life, is likewise renewed, and with it their four complexions, or humors.

Finally, this renewal can be said to be a transformation of those limbs, or of those parts of the body, which derive their birth from superfluity, such as hair, nails, teeth, and the like. These fall out by virtue of the celestial liquor, and in their place grow new teeth, new nails, and new hairs, or hairs no longer gray, but young and soft, just as fruits and flowers usually fall from a tree and then grow again; or in the manner that in place of the leaves of a tree, which fell last autumn due to the lack of root humor, new ones usually grow, green and tender. The old and wrinkled skin also falls off, and new, delicate skin appears again; so that the Hero, having changed from his ancient form to a lovely aspect and youthful appearance, and having likewise by the same means regained his lost strength and native vigor, can rightly be said to be rejuvenated and renewed. Thus was Aeson rejuvenated by her who was called Medea by her medicine; thus did that Rustico renew himself, as Rogerius Baccon relates, when he found in the field with the plow a golden vase full of a certain liquor, and judging it to be nothing other than celestial dew, drank of it, and afterward washed his face with it, he was instantly renewed not only in body, but also in mind, having at the same time become very wise, to the point that from a plowman he deserved to be

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Aio di Osto was made King of Sicily. The same thing happened to the one whose Epitaph is written:

> Here lies the toothless one, who, old and decrepit, turns black again, loses his teeth, and here he rests.

And leaving aside ancient examples, even today there are some who are blessed by God to see such stupendous metamorphoses, although this rarely happens, since among a million men one can hardly find a true and perfect Hero.

Ample testimony to this magical renewal is also given, in addition to certain other animals, by the bird called Alcyone, whose natural instinct is to find certain places where nature has placed the primary being of gold, and which feeds on it; hence we see a similar renewal taking place in it, not only during life, but also after death. For, preserved from corruption by the said celestial golden virtue, and likewise maintaining within it the radical humor, its feathers, as we see daily, are accustomed to renew themselves for a long time despite death.

The common adversary does not allow such a great effect to be achieved without his emulation, since he proposes to his believers more than one way to achieve it, although all is vain, since their execrable art resolves itself into nothing but false but palliated appearances and prestigious forms; which, to the loss of their miserable souls, the wicked Witches, among others, experience; and thus was miserably mocked he who, persuaded by such a diabolical art, killed himself, trusting (but vainly) that through his corruption, with some superstitious observations made, he would be born again and thus be renewed.

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If one carefully considers the effects and fruits of the Magic Wood of life, it will be clearly seen that they are nothing else, nor do they bring anything else, than life itself; hence it is right that the happy King, enjoying the incomparable sweetness and gentleness of those, should at the same time participate in and enjoy the same life as well, that is, an extraordinary life, a long life, and one that transcends the limited limits of human corruption: and since this has its origin in the celestial Mercury, the universal life (after the Divine) of all, it consequently comes together with the above-mentioned Renewal and Restoration.

Life is nothing but substance and light created from the uncreated Light: and this is the celestial Spirit itself, the universal Fifth Essence, and the first Being of gold. On the other hand, death is an accident of life contrary to the natural contingent order. And this is divided into two: that is, into the death ordained by God to man as punishment for sin, and into the other caused by the corruption of Parents and by the lack of proper self-government, difficult, indeed impossible to observe, consisting in many and diverse things, such as eating, drinking, sleeping, keeping awake, air, motion, quiet, evacuation, constraint, and the passions of the soul. The limits of the first, as Job affirms, cannot in any way be transgressed; but Job indeed says that those of the second are in the power of the wise Hero; And to the magical Monarchy of the said death he is subject and obeys. Therefore, having killed this second cold death by the celestial fire, he will be able to live peacefully until the next inevitable one, and perhaps a very long life, if not like that of Adam, at least similar to that of many who have far exceeded the common course.

For the soul is by nature immortal. Nature was therefore created from the beginning with the privilege of

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to be able to live perpetually: hence it always desires the perpetual preservation of the things produced by it. And even after the transgression of our first Father, man can naturally live up to nine hundred years: hence it clearly appears that the brevity of life (leaving aside the hidden divine disposition) ordinarily proceeds from nothing else than the aforementioned causes, which, being easily removed by the Hero, consequently comes to arise such an effect and accident.

Naturally, two opposites cannot coexist in the same subject: the light of Nature, the celestial Spirit, the primary Being of gold, is the life of all created things; nor is the life, perfection, purity, and health of the infinite multitude of individuals, indeed of all the elements, of the Heavens, and of celestial bodies, anything other than Gold, as the Hero not only sees it openly, but also touches it completely. The primary Being of gold is metallic gold itself, not yet congealed by its salt, but dissolved and flowing; and therefore it is alive, consequently possessing virtue and inestimable value. This, finally, is the very Spirit of life in ma

Whenever, therefore, this vital spirit is obscured by the darkness of the second death and tyranically oppressed, the Hero can offer it aid with the same new Spirit; for just as visible and material fire is preserved and maintained to the extent that new wood or other matter capable of being devoured by it is added to it, so too, when invisible fire is added to nature, a new radical humor, and consequently the four humors are acquired in a new life, and thus become pure, and reduced to the desired harmonious proportion and friendship, this nature regains new strength, and at the same time enjoys a new and happy course of life: so that the said Spirit with similar powerful aid, and

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strong, he can not only fight boldly, but can also overcome, conquer, and overthrow his mortal enemy, as many of those Holy Fathers have overcome, as the Holy Scriptures attest: and the profane Histories affirm, that besides all those, many others also obtained notable victory with this magical means, among whom Artephius, who, as far as we gather from his very obscure writings, was a contemporary and familiar of our first relative Adam; he boasts, in writing his abstruse secrets, of having lived until the age of one thousand and twenty-five years; and this is also reported by Rogerius Bacchus. Thus we read, that Or- Rogerius Bacchus, a Thracian, lived nine years. The King Empress, by testimony of Xenophon, lived eight hundred years, and the fi- Xenophon son of him six hundred. Likewise, the aforementioned Roger Bacco writes in the book of the wonderful power of Art and Nature, which is stated in papal letters, that a King of the Saracens having received a certain medicine as a gift, and having suspected that, he first wanted to test it on one of his slaves named Almanico, whose life was extended by the said medicine for five hundred years. The same man then relates that it happened in England that, while Madame de Tomeri was looking for a white doe in a wood, she found a certain ointment, with which the Guardian of the wood anointed his whole body except the soles of his feet, and lived happily for three hundred years, feeling no pain during that time, except in those feet. There are many examples of this, which for the sake of brevity we omit; meanwhile, let us say that even today it has been said I have seen someone who, using the magic Wood of Life, has lived for one hundred and eighty years.

Such a prorogation is not believed except by the Magician himself, or by the one who actually sees or experiences it; and therefore it is that Pliny, not having at all gu- Pliny

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was Ambrosia, and the Nectar of our mystical Rebe, Goddess of Youth, denies that human life can be produced beyond the common term. On the other hand, some of the ancient Magi, among whom were Hermes and Plato, assured not only by so many miraculous effects, but also by some speculative reason and foundation, promised themselves by this means the perpetuity of life: and the origin of this consideration may perhaps be that which their symbolic Theology of the great Father Demogorgon affirms. According to Lactantius, this name Demogorgon is composed of the word Demon, which means God and also Wisdom, and from Gorgon, which means earth: therefore Demogorgon, translated from the Greek language into Latin, sounds exactly like God of the earth, or Wisdom of it: for in short, Demogorgon is nothing other than our Magical Earth. In confirmation of which they say, that he dwells in the bowels of the earth, that he is the Grandfather of all the Gods, and is generated by none; and for this reason they pretend that Chaos and Eternity are his companions. This magical Earth dwells in the center of the center; from it proceed all the Gods, such as Saturn, Jupiter, and the others, who are the magical intellects, and all the other mineral spirits. It is not generated by any of the aforementioned symbolic Gods, since it generates them. It has two companions, one of which is Chaos, that is, it is the Chaos itself, of which all things are made, as has been said elsewhere, and Eternity; since, by its supreme purity and simplest nature, it is truly eternal, since the pure essence of the elements must not be consumed in the universal fire of the final Judgement. Now, considering all this, the aforementioned Hermes, Plato, and others easily began to believe that it could also communicate to them its incorruptible nature and eternity: but this was not done, since it was not the first Tree of life.

Lattantio

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the only perpetually preserving Medicine, as the sacred Genesis attests in the third chapter: nor can it be passed over , as has been said above, that first term of life set by God for man, which, while in many it can be long beyond human belief, can nevertheless be short in some others: since both length and brevity depend on nothing other than the inscrutable divine judgments.

Finally, the example of the Alcyone given alone, and the others that can be adduced about the renewal and long life of the Eagle, the Stag, the Serpent, and others, are sufficient to assure anyone who is not familiar with the sacred magical mysteries that the said extension of life is possible for the Hero, by virtue of the created Nature he possesses, and in which he perfectly knows those things that recall the said Alcyone, the Eagle, and the others to their lost youth, and bring about an extraordinary length of life.

The Devil likewise promises long life, and with such cunning and art he leads his followers into many errors , superstitions, and idolatries unworthy of being remembered; and finally, not only do they not achieve the desired goal, but together with eternal death they perhaps also hasten temporal death.

There is no doubt that our Wood of Life would be improperly called so, despite its recounted effects, if its virtue were not also powerful in curing human infirmities, sufficient to absolutely banish all evils, and capable of restoring fleeting life to the languidly dying. Solomon affirms in the thirty-eighth chapter of Ecclesiasticus that Solomon, the Most High God, created the medicine of Earth, and that man will not abhor it. That by the said Medicine is meant principally our Wood of Life itself can be easily understood from all that we have discussed up to now; but much more clearly

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mind from what c'bora in particular it will be about the same.

Perfect medicine is a stellar body, separated from the impure and gross elementary body. This definition not only agrees with that of the magical Wood, but is actually the same: on the other hand, how poorly this definition fits vulgar and common medicine is easily discerned, since it is ultimately nothing other than an earthly, impure, gross, and corruptible body. Medicine is universally divided into two, namely, into the Preservative and the Curative; which virtues and properties are eminently found in the one magical Medicine: for this is a universal proposition among the Magi, that everything that preserves health can also restore it.

Of what pertains to conservation, we have now discussed sufficiently above. As for bringing health to the sick, which is one and the same thing as life, let us say first of all that no one can give except what he possesses. From this it is clearly seen how great is human misery, which necessarily has to implore health from infirmity itself and await life from death. What could be found more fragile, more perishable, and more subject to corruption than common medicine, so simple as it seems? For if it were kept for a long time, unable to protect itself from death, it would fall into little and putrid dust? others, How then could it bring health, incorruptibility, and life to being in need of them and deprived of them itself?

It may be said, perhaps, that it is a precept and universal rule of medicine that one opposite must be cured by the other: this is nothing other than that hunger must be driven out by fasting, since nothing is more contrary to its opposite, that is, to the hungry person, than fasting itself. Hunger is a lack of substance, or

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an accident caused by a lack of substance, with which nature is nourished and maintained; therefore, in such a case it is not hunger, but nature that must be helped: and this help consists in the administration of suitable and necessary food and nourishment, through which said nature, having driven out hunger by eating, regains what it had lost. Likewise, fever is not properly a disturbance of the spirit of life, but is an accident caused by the disturbance of the said spirit: therefore, since the vital spirit is indisposed and in bad condition, it is necessary to treat it directly, and not the humors: since it would be of little benefit to the sick Master if the servant took the medicine in his place.

But when the spirit returns to its original temperament, the fever ceases incontinently, and at the same time, purifying itself, the humors adapt and become peaceful. The indisposition of the spirit does not derive from the disparity or enmity of the four humors; rather, the alteration, enmity, and infirmity of the humors arises principally from the dilution and, subsequently, from the consumption of the vital spirit and its radical humor by the good weather. Therefore, when these are lacking, common medicines cannot restore or increase them; indeed, as their opposites, they always tend to destroy them; nor can they do anything other than evacuate, cool, and moisten the heat and dryness that arise from the fever; but all this, again, not without harm and detriment to nature.

It is therefore very true that in this way opposites are cured with other opposites: because in the treatment of evils it very often happens that the so-called radical humor and spirit of life, or, as others say, natural heat, which in substance are nothing else than life itself, are not satisfied in their needs, but rather, are more and more oppressed and weakened by the various poisons of such medicines, and are not able in the end to do anything.

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aft́er a long resistance, they succumb: and from there this spirit, flying back to its native origin, leaves the lifeless body as a trophy of death.

We conclude, therefore, that human infirmities are perfectly and safely cured not by antipathy, but by sympathy; it being natural and easy for one friend to lend aid to another: and Democritus wanted to point this out to us when he said that Nature embraces, contains, and helps Nature, and rejoices in it. Hence it is that the Heroic Magician, aiding Nature with nothing other than Nature herself, which consists only in the radical humor and vital spirit, miraculously, and with incredible speed and ease, drives away any infirmity, even if incurable by other medicines. Man is like a burning lamp, whose oil is the radical humor, and whose wick is the vital spirit: therefore, while both these parts are preserved, the light of his life is equally kept alight; but if one of the two is missing, the said vital light must necessarily be missing and extinguished: nevertheless, just as the light of the real lamp is extinguished by the lack of oil, it can be revived and rekindled by adding new oil, even if it has not completely expired; so too can the Magician do with the human lamp, that is, with man, from whom, if for any reason whatsoever, the oil of the radical humor, in which the vital spirit resides, is missing, he can add to it some of the same, and as much as is necessary to rekindle, revive, and return the dying light of life to its original state. And so, nature having regained its former strength, it has the strength to quickly dispel the horror of death and the tedious darkness of any illness: but common medicine is not enough to do this, since it cannot produce the same effect in man as water placed in a lamp instead of oil, which is

Democritus

via ,

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since the fire is mm1ca, it would not bring any other benefit to it than to clean it somewhat.

In the magical Wood of life, therefore, and our World, consists the real cure for all infirmities: since it is, as we have demonstrated, universal Nature; and therefore can help that same Nature: it is the universal and natural Life of all things, and therefore can restore that same life: it is incorruptible Heaven, hence it is powerful to preserve everything from corruption and death. Finally, it is the foundation and source of all beings and of all essences; and hence it happens that it is universal Medicine, and in it consequently are all other common medicines, whether animal, vegetable, or mineral. 1There are found Melissa, Reubarb, Tyre, Gold, and all the other species, but not yet imprisoned, weakened, and oppressed by their earthly and impure bodies, but only the pure spirit and the pure soul, which is the first matter, the first Being, and the simple and living essence of these; wherefore their virtue prevails and surpasses by more than a thousandfold the virtue of those which are brought into being by Nature.

And for example, let the said gold be commonly called potable gold, because it is a flowing liquid, not yet, as has been said, coagulated by Nature. Compared to common metallic gold, this, although resolved into liquid, is (considering the virtues of both) no different than the solid and real body, in comparison with its vain shadow. Practical Magic also bears undoubted witness to this difference; for when the soul is magically extracted from both, the body and the dregs of our gold remain nonetheless pure and true metallic gold; but on the contrary, the dregs and the body of the common gold are resolved into nothing but empty and useless earth: a clear proof of the excellence of the said magical gold.

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Added to this is the proportion of Weight, Number, and Measure, known only to Nature, and impossible to discover by art; these being the three most occult instruments and Ideas with which the Supreme Creator created the Universe: hence we read in the eleventh book of Wisdom, Omnia disposuit Deus in nume-ro} pondere} & mesura; and from which the three first natural principles of things have their origin. The Universe consists of only three principles; and as all creatures are formed from the same, so there is none that can be magically divided neither more nor less.

The first of these is the fiery Substance, in which the soul, the motion, and the life of the elements are contained: this is the root of life, natural heat, Mercury, and water; and the airy humidity, inclined to the earthly cold, is its only quality. This is followed by the airy Substance, in which are the foment of life and the spirit of the elements; it is the radical humidity, foment of life, sulfur, and Heaven, whose proper and innate quality is the fiery heat inclined to the earthly dryness. The third principle is the watery and earthy Substance united together, and under the name of Earth, including in itself the body of the elements. This Substance is the preservation of the other two from corruption, it is the balm of Nature, salt, and Earth, and possesses both the qualities of the others; nevertheless with different respects and considerations. The divine inscrutable Ternary, therefore, creating in the beginning the natural Ternary, also wanted the same Ternary to be found in all things: of it consist indifferently the great World, our magical World, and the small World, which is nothing other than man. In each of them are the same three principles, namely Mercury, sulfur, and salt: but however these are three Substances, they are nevertheless one single undivided from Substance, nor can they be disjoined or separated each other, but together they constitute the

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mysterious Unity, nature! foundation, and first origin of the World, and by its indivisibility symbol, as Psellus writes, of friendship, peace, and harmony , and in which the life of all things is perfectly placed; hence the aim of medicine is nothing else, nor does it finally pretend anything else, than to reduce the patient to the said Unity, which, incapable of multitude, and of contrariety, consequently no evil

he admits.

The primary origin of all infirmities proceeds from no other cause than a withdrawal from the said Unity; for, just as health consists in it, so all evils are included in the Binary, a number, as St. Jerome writes against Jovinian, pertaining to the matter , unlucky, inferior, source and origin of every imperfection. Therefore, if any of the three aforementioned Substances deviate from the Unity, the same Substance must return to it; for example, if Mercury in man departs from its native unary proportion and simplicity, it must be brought back to its original union, proportion and homogeneity by means of the same extrinsic Mercury. Similarly, with external sulphate and salt the internal ones are cured and analyzed ; whereby, with their return to Unity, strengthened in the first temperament, they suddenly and with wonderful ease drive away the confused and impure Duality, that is, any indisposition, however serious and mortal.

Therefore, through sympathy, and with healthy and homogeneous bodies, in which the life of men consists, in the way that the life of the branches is placed in the roots of the tree, sick bodies are magically cured, helping the radical humor, the spirit of life, and in short, Nature itself, with nothing else but themselves. Furthermore, this constellated Substance is not only an excellent medicine, but also, and in

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same instant as food nourishes with incomparable nourishment.

Finally, no reason perhaps better confirms the happiness and nobility of this medicine than seeing it free and free from all those unfortunate imperfections that are attributed to the other by its great possessor Hippocrates in his first Aphorism, where he says:

Hippocrate

Vita brevis, ars longa, tempus acutum, experimentum fallax, & iuditium difficile; whereupon if he had had knowledge of magic, it is clear that he would have said: Vita longa, ars brevis, tempus lene, esperimentum verax & iuditium facile, as words more consonant with the truth.

But neither Galen nor the other Ethnicians, their followers, attained to the knowledge of this, since they were perhaps too intent on the speculations of inferior medicines and little aware that, since man was generated from man and from the Sun, it was necessary for them to necessarily know not so much man internally, but also the Sun; since it was impossible to attain celestial Medicine in any way without the essential and intrinsic knowledge of the Sun in a triple essence (as we said): since from such knowledge one arrives at the actual acquisition of its influences and of its vivifying light and virtues, which are the proper magical Substance and Medicine graciously given to the Hero by the most secret solar Ternary, in such a way that it is not necessary for him to go looking for it in the Eastern regions; which, as Eatius notes, does not happen with common medicine. Nonetheless, despite what has been said, it is God's will that this common medicine be universally

Eating

practiced; He is pleased that since the other, namely, magical, medicine is hidden in the immense treasures of His uncreated Wisdom, it seems to be communicated to very few.

The magic tree of life is truly a most wonderful medicine, since it is like the rays

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Just as the Sun, by their single action, produces diverse effects, simultaneously drying up the dead and dissolving the ice, so it, although simple, by its single action universally and absolutely removes all evils, even those incurable by other medicines and originating from diverse and contrary causes: a clear proof that it is the universal Heaven, in which the Planets, with the other Stars, and the four supreme elements are found in essence. Hence it is that with incredible vehemence it also drives out from man any poison taken externally, of whatever quality, whether animal, vegetable, or mineral, and whether simple or compound; and if taken first, it preserves, rendering vain and powerless every effect of that. Finally, it not only cures physical and intrinsic infirmities, but also heals and miraculously heals with the same speed and ease any topical and extrinsic ailment, be it a wound, sore, ulcer, or any other kind. With the simple application of the Mumia of the magical Earth, that is, of Mercury doke, wounds, ulcers, and all other surgical ailments are healed by the arid and strong Mercury, with a special name here called preservative, balm of the elements, or of Nature, restoring to human nature the lost balm, without which restitution most of them become incurable.

Wanting the ancient Poets to demonstrate the excellence of the Ancient Poets of our stellar medicine, or rather its celestial essence, they said that Apollo was its inventor. And others liked to say that not Apollo, but Chiron the Centaur, whose father was Saturn, son of heaven and Earth, first discovered it, and from whom Aesculapius, son of Apollo himself, later learned it: and in this lies hidden a very high mystery, which for brevity's sake cannot be revealed.

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We will conclude this section by saying that when a man, in one or more of his infirmities, or in more than one grave danger to his life, has received the desired health from this celestial medicine, it will also be the duty that one day that hour, prescribed by the supreme divine Providence for the life of each one, will come at which, despite such powerful help, he must yield to death: for which reason, when the sick person has used our Wood of life once, twice, and three times, and does not find himself in his final indisposition to have received more than a notable benefit from it, then, conforming his will to the pleasure of the Lord God, and thanking Him for the further delays obtained, he will know that he has arrived at that limit which it is not permissible to pass.

The ways taught by false Demons to their followers to heal human infirmities are so many and so diverse that a large volume could hardly contain them all. Indeed, just as everyone is eager to regain their lost health, so the number of the common people immersed in such errors is infinite. And in nothing does the Demon have such a great influence as in this; for we often see some simple men and women, who, although of pure and innocent life, find themselves nevertheless in the hands of the adversary tied with the cord of the superstitious methods, which they have observed in the treatment of illnesses: but what is worse, others then, not like the first ignorantly, but with express and diabolical malice, use publicly, as, according to Strabo, the Indians already use, such an enormous method of healing, by putting the wretched sick at risk of losing with it the eternal health of their soul, while vainly, and to the offense of their Creator, by diabolical unknown characters, seals, images, suspensions, bindings, invocations, abused prayers, and meaningless w

Stra hone

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says Saint John Chrysostom, they are never without superstitions, they are waiting for temporal health. St. John Chrysostom

To add to the infinity of natural evils to which man is subjected, there is added another source of infirmity, originating from a non-natural cause, and no less pernicious than the others: and this consists of, and has its origin in, enchantments, sorceries, spells, spells, fascinations, and similar wickednesses taught by the and- Devil to wicked men, and impiously used by them (even if by divine permission), to the detriment of their neighbor, by tyrannically granting possession of his body to the Devil himself, with the power to miserably agitate, afflict, and torment him. Paul of Burgess, Paul of Burgess together with many others, openly demonstrates that in addition to the holy exorcisms, which in this matter hold the first place, it is also possible to drive out the unclean spirits from the human bodies, besieged by them, by natural, sensible and material means: and this happens because although the said spirits are not by nature subject to inferior things, nevertheless in revenge of divine Justice it is fitting that they be subjected to them, to their virtues, actions, affections and impressions; or, according to others, because in the angelic substance there is that sensitive power, not carnal, but spiritual, which St. Augustine affirms in the book of the Holy Augustine Spirit and of the Soul, to be in the spirit of man after the separation from the body, by which he is subjected to the actions and passions of the same corporeal and sensual things: of which the Holy Scripture gives undoubted faith, while in Tobit, in the sixth chapter, it relates that when Tobias, by command of the Angel Raphael, placed a part of the liver of a fish on the embers, the smoke of which drove the Demon out of Satra; and furthermore, the same Angel taught, that a particle of the

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the heart of this fish placed on burning coals was powerful enough to drive out all kinds of demons, both from men and women.

This is further confirmed by the example of Dạvid, who with the sound of the harp, as we read in the sixteenth chapter of the First Book of Kings, saved Saul from the vexation and torment of the unclean spirit. And among profane writers, Josephus states in the eighth book of the Antiquities of the Jews, that in the army of Titus Vespasian a certain man drove demons from human bodies by virtue of a certain stone, which he wore in a ring. Appion the Grammarian likewise, as Pliny reports in the thirtieth book, chapter two, claims that a certain herb, called Osirite by the Egyptians, cures all spells; affirming further, that with it he forced the said evil spirits to reveal to him not only the country of Homer, but also his father and mother.

Joseph

Appion Grammarian

Pliny

Others claim that the same power also affects the Hypericon, and therefore it is called Fugadaemonum . Furthermore, we read that some ancients found by experience that by sprinkling a house with the blood or gall of a black dog, unclean spirits immediately flee from it and any enchantment is dissolved.

If it is true, as many affirm, that false Demons are subject to certain sensible and material things, and that such things have the power to drive them away, and consequently to heal those who are tormented by them, it is also very true that none of the created things will ever be able to produce such an effect with such force or such efficacy as our constellated Medicine: and this with great reason, since in it there is not only Hypericum, Osiris, and all the other herbs together, but also all the stones, all the minerals, metals and animals. And because these species exist, as has been said elsewhere, only spiritually, therefore their power is infinitely greater.

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of that of the corporeal species. In addition to this, it also contains in the same way the celestial spheres and their scintillating lights, among which the Sun nevertheless holds the primacy; therefore it is not only solar medicine, but the Sun itself; which, because of its light is more similar to God than all other creatures, it follows that also in this respect this medicine is greatly abhorred by the Demon, being an enemy of the light, and next to the solar virtues, properties, and qualities, and loving above all things sad, melancholic, dark, tenebrous, and those sharing the nature and complexion of Saturn and Mars, as do superstitious enchanters, who are required in their evil operations to observe the constellations of the said planets. But since magical Medicine restores in man that excellent temperament and perfect disposition which was mentioned above, it also requires that at the same time it clears from man the melancholic humor, the bile, and in short every impurity, every stench, and darkness caused by the unfortunate influence of Saturn; which things, having a resemblance to the miseries of hell, are loved by the unclean spirits, and made their proper habitations and nests, both within human bodies and outside. On the contrary, they hate and flee from Heaven, and from everything that represents the celestial and divine things and the glory of Paradise, such as beauty, goodness, light, health, peace, purity, joy, majesty, and similar qualities, or effects of solar influences, all communicated to man by the magic Sun and Medicine: wherefore, finally, since one enemy cannot live together with the other, it is fitting for the Devil, having already dissipated his seat, to give up against his will, unless, however, he occupies that body by divine command; since in such a case, God being the first cause, he can also, according to his will

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holy good pleasure to suspend virtue, and prevent the effect of secondary causes.

YES, as the infernal Serpent is the inventor of such wickedness, so he persuades his believers that it is possible and permissible to drive away the Demon himself by virtue of another Demon: and to this end he goes about teaching us some things outside the tradition of the Holy Roman Church, and all full of superstitions, which Ammianus Marcellinus mentions in the sixteenth volume of the Roman History; nor are they anything else, in the last analysis, than invocations, either tacit or expressed, of the same Demons, or unknown characters, words, and meaningless names, which contain tacit pacts with them, which fraudulently, the better to deceive the foolish, they pretend, as Tatian affirms, sometimes to obey, by the virtue of those constrained, although in reality they are of no value, nor possess any power, neither divine nor natural.

Ammianus Marcellinus

Tatian

Eleventh fruit

It was not without mystery that the God Priapus, symbol of universal created Nature, was said by Gentiles to be the God of Gardens; nor did they wish to infer from this that herbs and plants are produced by Nature, as are all other things ordinarily, this being very clear to all; but the ancient wise Poets wished to demonstrate to us by this, that although the natural Magician produces marvelous effects in all three genera through the said Nature, nevertheless this God Priapus more easily and more quickly works his natural miracles in the vital genus. This is to say, in short, that where, for the production of wonders in the two genera, animal and mineral, it is necessary that the magical World has reached the ultimate degree of perfection, or at least is not far from it, especially because of its strong metallic nature; on the contrary, in plants such wonders can be done a long time before the said perfection and with incredible speed, and not with mediocre stu-

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for those who consider it. The glorious Thomas Aquinas writes in his book on Being and Essences that it is possible to artfully, through Nature, extract within the space of a cloud the leaves, flowers, and fruit from the seed of a cucumber; and in confirmation of this, he adds these formal words: For I saw, as we began to eat, a cucumber plant sown in some prepared soil irrigated with sweetened water, and immediately the leaves, flowers, and then the fruit emerged, in such a way that before we rose from the table we ate them. This Earth and water are nothing other than the first and second magical Heaven, the superior and inferior Gold, which together are the first Being of the common Gold, in which is also found the first Being of the cucumis, the efficient cause of such a noble effect and because not only this one is found there, but also that of all the other vegetables, hence it is, that what is said of the cucumis, follows similarly of all the others: hence of each one one can see such wonders done, although not in the short space of a bora, with respect to the different natures of the plants, and of the trees, and next to the greater or lesser preparation, and actuation of the said Being: but indeed the time of their birth is greatly shortened, in such a way, that in the month of May one can drink perfect grapes, apples, melons, and in short all the other perfectly ripe fruits.

Furthermore, trees that have already grown old and are close to death can be restored and returned to youth in the same way as has been said of man. Likewise, the life of those plants, which ordinarily end each year, is thus brought forward by half and lengthened for some time. Thus, finally, the Hero can create a Garden or Horticulture that far surpasses the famous gardens.

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and famous of Alcinous King of the Phaeacians, of Semiramis in Babylon, of Lucullus, and of Maecenas in Rome: although in that place, in spite of the intemperate seasons, one can see and happily enjoy not only a very sweet perpetual Spring, since there can be there both in the extreme cold and in the excessive heat of Summer, fresh, green, and tender herbs, beautiful and fragrant flowers, exceeding the others in beauty and fragrance, but also at the same time a continually fruitful and sweet Autumn, which at all times indifferently and in abundance offers tasty and delicate fruits, whose virtue, sweetness, and gentleness greatly surpasses that of the others. Such wonders come only from the exuberance of Nature, created here by the wise Heroe, and that is, according to the ancient Poets,

Seed of the Gods, Pomona, and Priapus .

And this seed is the magical blood we have mentioned, and which Albertus Magnus meant when he said that human blood thrown into the fields wonderfully fattens them and makes them exceedingly fertile and fruitful.

The Devil also shows his friends delightful Gardens created in an instant, in which one can perceive all the delights and beauties one can imagine: but just as they appeared in an instant, so they disappear in an instant, to the derision of the spectators, as do diabolical Conjurers and Witches.

Twelfth & Last Fruit

It remains to treat of the last of the twelve fruits and the effects of the second Wood of life, to which we have given the last place in our study; and this to point out that although the ancient Magi placed no less value on this effect than on any other, nevertheless, as much as they valued this one, so

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so much did they despise what proceeds from it, judging it the bearer of various and tedious cares, the source of disturbances of the soul, and the enemy of both peace and wisdom. And this is the most powerful metal of gold, so universally loved and sought after, as that which, on the contrary, is esteemed by the world as the sole cause of worldly happiness. And it is manifest, as has been openly demonstrated, that our star-studded Medicine is universal; hence it is fitting that its celestial virtue dominates and has an influence in the universality of all created things, distinguished in the three most general genera; And since we have already discussed sufficiently its other operations in the vegetable and animal world, it only remains that we speak of the mineral, and in particular of the metallic bodies of the vulgar kind, as magical, and show how they too are freed from their infirmities and accidental death, and consequently reduced to the most perfect gold.

Plato states in the Timaeus, the matter of metals Plato to be nothing other than a certain gross humor, for which reason he calls these metals molten waters. Aristotle likewise claims in the third book of the Meteors that this matter is a moist exhalation, under the gross and viscous earth, conglutinated by the cold and hardened in the metals themselves. Furthermore, he writes in the fifth book of the Metaphysics that liquid water is intrinsically the matter of all liquids. The great Father Hermes says that metals are composed of the four elements. Democritus wrote that the components of these metals were nothing other than lime and smooth stone.

According to Albertus Magnus, metals consist of a certain Albertus Magnus liquid humido, that is, incorporated smooth water, but said liquid humido, the lime, and the smooth, the four elements, the smooth water, the humid exhalation, and the coarse humor, magically are nothing other than synonyms.

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Avicenna
Gebro
Giovan Tomaso
Frigio.
Il Panormitano

I mean sulfur and quicksilver; hence Avicenna in his Physics, Geber, John Thomas the Frigid, Panormitanus, and many others, both ancient and modern, openly said that sulfur and quicksilver were the first principles of all metals; and these likewise are nothing other than moisture united with earth, in which both hot and dry are found. And this is the same thing that in the first part we called hot and humid, sulfur and quicksilver, the proximate principles of metals; and finally they are the very life-giving universal Mercury, the Soul of the World. From this it is clearly evident how greatly the foolish masses are deceived in believing that the matter of metals is vulgar quicksilver and sulfur.

Now, since the seven metals consist of the same principles, and therefore are in matter and substantially the same thing, it follows that they differ from each other only by accident, and by perfection and imperfection. These accidents consist in the impurity of the parts, that is, of sulfur and quicksilver; and in the excessive, or poor, and incomplete digestion and decoction of the same metals; from which then arise various imperfections and infirmities, not only difficult, but impossible to cure by any artificial medicine, except by magical nature. Finally, the accident is that which can be, or not be, in a subject without its destruction; Indeed, once the accident is removed from the metal, not only does the metallic substance not corrupt, but like a sick person freed from a deadly disease, it appears completely beautiful, revealing itself to be a perfect metal, t And we have already said elsewhere that natural Magic clearly and (so to speak) tangibly demonstrates that the perfection, health and purity of any created thing is nothing other than gold, and furthermore that the universal triple Mercury in its unity is equally

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you most real gold; wherefore we conclude that since lead and other imperfect metals are essentially one and the same thing with gold, and differ from it in no other way than accidentally, by perfectly removing this accidental nature, the imperfection, the infirmity, and the impurity, there will remain as a consequence, and without any doubt, the pure and perfect golden substance and metallic gold.

From this we can see the origin of the ancient belief that all metals are of the same species, but that they are similar to children born of the same Father and Mother, among which gold alone has perfect form and health, while the others remain sickly, almost abortions, without the form of their proper species. This secret was also understood by Anaxagoras, when he said that each thing was in each thing. Hermes and Empedocles wanted to infer the same thing, affirming that lead in its depth, or interior, is gold, and conversely, that gold in its hidden place is lead, and so is every other metal. And finally this is confirmed by Panormitanus, in the book of Sortilegi, in the second chapter, where he writes, that through celestial influences it is naturally possible with herbs and stones, in which is placed the greatest virtue (and these are none other than the magic Stone), to reduce one metal into another more precious. And this (he says) because they are all of a single species, having origin from the same principle, which is sulphur, and quicksilver. The discovery, therefore, which by the removal of accidents is made of the pure metallic substance, is not a new generation, nor a transmutation of one species into another, as men commonly believe; the Hero does not transform with his celestial medicine, but only like an expert Physician, as Albertus Magnus affirms, he purges and cleanses the metal from every corruption and impurity; and wonderfully comforting it,

Anaxagoras
Hermete
Empedocles

The Panormitano

Alberto Magno

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It frees him from accidental death so that life and perfect health, the ultimate goal of the Doctor and of Medicine together, dominate in him.

But since this action is not a transmutation, it consequently does not come under the definition of Alchemy, since this most noble part of Magic does not have a special name, and is therefore understood by some under this term in a rather undecorated way: hence, in order to distinguish the real body from the shadow, the light from the darkness, and the truth from the lie, we call this, not together with the Indians, celestial and divine Discipline, as Giovanni Pico reports, this name being rather generic than specific, but with a peculiar term, Scienza Heroica, and also Aurea, and Aurifera.

You are
Giovanni Pico

Alchemy is defined as the art of transmuting metals, although this is said falsely, not to say improperly; for Alchemy has neither the power nor the virtue of actually transmuting one into another, but can only alter the external metallic specific forms, and this not without is detriment to the essence of the metals themselves: which confirmed by that saying of Aristotle, or, according to Albertus Magnus, of Avicenna, namely: "Let alchemists know that the species of metals cannot be transmuted from one into another; they can indeed, by removing some of their superficial impurity, tint one with the other, as if to say white with red, with citrine, until it appears gold; or they can whiten copper so that it appears to be silver: but in any case copper remains as before, copper, and lead lead, and so all the others. Hence it is clearly apparent that Alchemy is only an apparent, sophistical, and delusional art, as it itself affirms; because this word, Alchemy, in Hebrew sounds nothing else, according to Augustine Pantheo theo in the Voarchadumia, than a ferment of vain con-

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advice: and besides, it is so called by that very famous ancient sophist, called Alchemo.

That such a profession is vain and of no support, we believe, we need not prove otherwise (especially since these brief discourses are not capable of dispute) than by daily experience; for who is there among the infinite, who in every part of the world are engulfed in the greedy and calamitous sea of that, who can truly boast and sincerely affirm that he has ever arrived at the desired golden or silver port? Certainly there is none; but on the contrary, there are innumerable people who boast, no less ridiculously than falsely, of being able to do, indeed of having already done, and of having likewise seen others do, marvelous things in this matter: in this regard they go about relating certain false histories of theirs, which bring no small admiration to the simple people who believe them, and at the same time firm hope of achieving their aim by means of them, and, in short, of being able to quickly quench their unquenchable thirst for the coveted gold. But it is a wonderful thing to see that, although such hopes are always carried away by the wind, and experiment is increasingly proving to be fallacious, nevertheless neither the Alchemists themselves nor their credulous supporters are dismayed or discouraged in the least, but rather, having become more courageous and strong than before, attributing the blame for the shipwreck they have suffered to anything other than their having (as they have in fact) unconsciously and blindly ploughed through the stormy waves against their natural course, they are preparing to repair the battered vessel with a new experiment.

Finally, it is much more wonderful and worthy of greater astonishment to consider that both are deprived of the light by either avarice or by some other effect or passion, so that they foolishly induce themselves to believe that they can, by art,

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It is in vain for them to generate gold and silver; something which Nature herself cannot produce by her own means, nor could she do even if she wanted to. For this reason, Nature produces no species except through its first, proximate, and immediate principles, which are the Efficient Cause, the Material Cause, and then the Place suited to it and its act. In the generation of man, the seed of the man himself concurs as the efficient cause, the menstrual blood of the woman as the material cause, and her womb as the only place ordained for this by Nature: thus the same elements are sought and intervene in the generation of gold, that is, the hot and dry sulphate, the male seed, the form, and the efficient cause, quicksilver, the matter, the cold and moist female seed, and the material cause, and the specific place in the bowels of the earth, without which the two principles cannot be reduced to act.

On the other hand, it is very clear that art imitates Nature, indeed it is not only appropriate in Heroic and Golden art to imitate Nature commonly and superficially, as Painting and the like imitate it, but it is necessary to imitate it essentially; and to do this it is necessary, not

to know that intimately

you, but also to possess it entirely; since its principles are likewise principles of the said Gold-bearing art, as Gebro and all the ancient Sages affirm, and as we have demonstrated.

Gebro

So , given this solid and real foundation, how is it ever possible for the Alchemist to arrive at the goal he claims, not having in fact even a spark of knowledge of that truth, that is, of the soulful Mother Nature? And not only does he not know her, and consequently is not her imitator, but rather, scorning her inviolable laws, he openly declares himself guilty of having injured her Majesty, and as a villain he goes against her Monarchy always scheming; and indeed...

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He can only be said to plot against Nature and to be a rebel against her, who, having no knowledge of the Monarchy, that is, of her sacred Unity, in which alone the natural principles are hidden, attempts not only with one, but with various, and almost infinite, principles.
:physical, and contrary to the said Unity, to emulate nature in the generation and perfect reduction of metals. And no differently, than if it were possible to generate, without the two human seeds, man with another part of the same man, and metals with other metals without their metallic sperm; indeed, as if it were possible to produce metal from a plant and from this form the animal, they freely and indifferently take as their fundamental principles both the animal species and the vegetable and mineral ones, although they clearly see, that within the mineral mountains Nature does not use any of the individual forms for the production of the metals themselves.

Nor is the generation of metal less impossible for the Alchemist than for the lack of a fixed place. And although Aristotle, speaking of certain decoctions in the fourth book of Aristotle on Meteor, affirms that it matters nothing whether they are made in natural or artificial vessels, as long as the same cause of production intervenes in them, this nevertheless helps them nothing, because either Aristotle said he did not understand such cookings, or, more likely, he had no knowledge of the Golden Science. And if they persist in their erroneous opinion, they perhaps reply that where the matter is found disposed and prepared with the digestive heat and the gathering cold, there true generation can take place, without regard to one place or another, as is seen to happen, not only of those ugly animals which are born from putrefaction alone, such as wasps, scorpions, toads, spiders, basilisks, vipers, serpents, and the like, but also of man; adducing

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Julius Camillo Delminius

in confirmation of this is the testimony of Giulio Camillo Delminio, who in his Idea del suo Teatro writes that a friend of his has generated a child by force of lambs; and that other story which cannot be related without shame, which some impious superstitious people boast of, namely that by placing certain matter, which is reasonably kept silent, in a certain glass vessel, and with artificial heat made in the way they teach, a complete and perfectly organized child is generated, although of very small stature, and for this reason called by them a Homunculus.

And as for the animals produced by putrefaction, let us say it is true, that just as by virtue of putrefaction they can be generated from very remote matter and principles, as the scorpion from the herb called basil, the basilisk from the impure menstrual blood of a woman, so they have no difference of place; but this second mode of generation is given by Nature only to such animals, and not to metals, nor to other species; and it is, compared to the first, greatly imperfect. This is also testified by the short life lived by those who are born in this way, and who can more properly be called monsters, and poisonous enemies of human nature. The Child described by Giulio Camillo was also a monster, and therefore, as he relates, he lived, or held his breath, only for a moment, and just as this was a Monster of Nature, so that other Homunculus mentioned is nothing other than an infernal Monster, that is, the Demon himself; although the superstitious would have it that this is due to a certain occult virtue and sympathy. And that he is a diabolical thing is also evident from his false birth, which is accompanied by the rape, which at that moment is committed of a virgin, made by the wicked accomplices of such a crime; although he comes to light not from her womb, but from the artificial glass vessel. How then

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such examples are invalid and unsuitable; it is impossible for the Alchemist not only to generate metals, but also to strip the imperfect ones of their accidents, and by freeing them from their imperfections and infirmities, to reduce them to the perfect solar state; since he proceeds and always goes, as we have said, in his operations against Nature.

Although he is worthy of blame in some things, he nevertheless deserves forgiveness rather than punishment; because, while he mocks others with empty promises, he also deceives himself; and because, for him, most similar errors proceed from nothing other than his own ignorance, in whose darkness he dwells without a single ray of the vital Light of Nature, and recklessly, like that. He who knows nothing and doubts nothing, reading the mysterious books of the ancient Sages, foolishly dares to believe that he is capable of the highest and most recondite meanings, which there, under the seal of various enigmas, metaphors, and other figures, are all hidden and hidden from the unworthy and from those who are not called to the heavenly talent. Hence from such a reckless presumption, as from a living source, spring all the deceptions, errors, falsehoods, and in short, all the evils that usually accompany the wretched Alchemist. Nor have the innumerable false recipes, instruments of the said evils, originated anywhere else than from the varied vulgar and sinister intelligence and contrary interpretation of the same Books. And for example, the Alchemists read that the theory of the physical things of medicine, and the like, takes its origin from the sacred Genesis, just as the laws from Deuteronomy, Leviticus, and the others; and it seemed to them that it could be deduced from the said sacred book, that the first matter of the great God created from nothing, and from which he formed the Universe, was shown to be in the form of the Earth, as confirmed by Solomon himself, while Solomon

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three in the third book of Ecclesiastes he writes, that all things are made of Earth, and live by it, and that all things likewise return to it: moreover, seeing that the name of the Earth itself is explained by the Magi and cabalistically set forth, he sends forth its secret definition, which is

TERMINUS OF RADIUS.

And then, hearing the Hero affirm that natural Magic, together with the Heroic Science that is its daughter, are nothing else in substance than the Purification of the Earth, they prudently form from all this the maxim that the Earth is the first matter, the native receptacle of Nature, and the primordial Principle of all that the Universe embraces. But then, descending from the speculative to the practical part, having been somewhat foolishly persuaded that the impure and fetid common earth trampled underfoot by all was that same primordial Earth, ancient Chaos, and the subject of Magic, they realize in the end that they have not understood well. Wherefore, abandoning that as entirely useless to their teaching, they turn to the other various and diverse species of it: but these, too, proving no less vain than the first, without realizing that their ignorance is the cause of their not penetrating those mysteries by which they can arrive at the knowledge of the virginal Earth, they conclude, slightly changing their first opinion, that it should not be understood otherwise as really earth; especially since it is too universal and, according to them, a very remote matter; but that under that name another subject should be understood; and thus, dismayed, they prove it to be true, that the Earth is called from the terror it poses to those who rashly seek to strip it of its h

Thus the north wind was imprudently lost,

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and therefore abandoning and scorning the only true path to human happiness, they set out on the intricate and confused paths that lead to the sterile desert of the perdition of their longed-for goal, having completely closed their ears to any magical saying that might divert them from this harmful path; and in this the saying of Demetrius Phalereus is verified, who, mocking the Alchemists, says: Quot illis capiendum erat minime caeperunt, amiserunt quod posidebant. Wherefore, hearing that most notable among others, namely: Visiting the interior of the Earth, rectifying occult inventions of Stone, true Medicine; they take the simple bark instead of the marrow; since, finding that the initial letters of this form the word Vitriolum, they vainly believe that the Author of such a sentence wanted to infer with this artifice that the first natural principles are hidden in the vulgar vitriol; and that in short it is the aforementioned occult Earth: not realizing meanwhile that there is the magical vitriol hidden within them; and furthermore, that Vitriolum means nothing else than Vitri Oleum; which garlic is green in color similar to the vulgar vitriol. Thus, by spreading the word Vitriolum cabalistically , it is clearly discovered what it essentially is; because nothing else is inferred than

The Giver of All Light.

From the magical Vitriol, therefore, the wise Hero receives the wonderful virtue and strength of the celestial lights.

Others, vulgarly interpreting that proposition of the Magi, namely that the operator of every miraculous effect dwells within us ourselves; and adding to this what some mysteriously said, namely, that Adam brought with him out of the earthly Paradise the said principles; and some others more clearly, that man is

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mineral of those; and finally, knowing that it is a Microcosm, and that consequently all things are in it, they impiously take human cadavers themselves as the primary matter of their operations. Alleging in corroboration of this strange caprice Albertus Magnus , who affirms that there is great mineral virtue in man; and therefore that sometimes perfect gold has been found between the teeth of corpses; and thus literally understanding, and forgetting, that homo derives from humo, that is, from the Earth, they finally experience in themselves how true that is, and also in this very high, although natural! science, which Saint Paul said of the divine, namely, that the earth kills, and the spirit gives life.

St. Paul

Others, leaving aside the entire compound, remain satisfied with the blood drawn from the said man, believing that it is the same human blood that we discussed in the first part.

Other fools, reading that the beginnings of the magical world are in human sperm, inhumanly take the sperm of man, guided to this by their blind temerity, which goes so far that they do not even discern the adjective human, not from huomo, but from humo, having its origin; just as was said of human blood. By explaining the word Sperm cabalistically, its definition comes to be manifested; &è

Sphere of PER/icing MAGIC.

Some others foolishly take urine, not knowing that the Wise Men mean the urine of the magical man, of whom we have spoken; and that urine itself is called from urere, which means to burn; it being truly a burning liquor.

But I don't-

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me Urina draws its essence cabalistically by claiming inter-

UR (*) Lower Nature.

nor is it anything other than fire itself, the natural life of the elementary world. Thus others, superficially understanding the heroic writings, take not only the other excrements and superfluities of man, but almost infinite other individuals: the diversity of genera and species does not bother them in the least. In this they are assured by the blind and wrong opinion they give to the magical saying, which affirms that universal Mercury is found in all things; and that it is at once animal, vegetable, and mineral. And likewise without having observed, that this Mercury is called by the name of all the same things, because they are all potentially in it, although it has no proper or particular name; and hence it arose that the mysterious Egyptians used to worship this Mercury, even without a name.

But to make matters worse, the Alchemists themselves, after having tried in vain to reach this sublime knowledge, are accustomed to retreat, all afflicted and weary; and as if awakened from a deep sleep, they show wonder and regret at having sought with so many inconveniences that which, according to them, cannot be found in any way; and then, filled with anger and disdain, they curse their credulity; blaspheming the ancient and modern Sages, with their writings and books together; and rashly judging that they are neither truthful nor sincere; nor is the heroic Stone anything other than mere and manifest vanity. On the other hand, eager also to refresh themselves

(*) That is Ignis.

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of the damages suffered, they turn to certain imaginary, fake, and sophisticated compositions, that is to say chemical medicines, called by them particulars, branches, and even trunks; with which they promise to be able to see in a few days the much desired golden or silver metamorphosis: not realizing, meanwhile, that by the same names of particulars, branches, and trunk, they are again brought back to the place from which they previously departed in vain. For these names were by some of the past Heroes placed on the magic Stone reduced in a short time to a certain mediocre perfection; with methods, regimens, operations, and ways wonderfully invented by them, abbreviated, and different from the original, supreme, and universal. And because in the heroic magisteriụm, Omnis accuratio est diminutio a perfectione; therefore the magic Stone, made by the above-mentioned ways and brevity, does not obtain, like the first, absolutely and actually all the virtues, nor like that, does it have universal force over all things down here; although both consist of the same magical principles, and of the same single substance: hence, it was called by the name of particular, and together of trunk, and of branch; wanting therefore to infer, that as the trunk and the branches of the tree proceed from its roots, and from them have their being, and their life, and are finally in essence one and the same thing; so precisely are these magicians, with their roots; that is, with the magic earth. The Alchemists, therefore, having realized, after long and laborious experiments, that in this, as well as in their first opinion, they have vainly wasted both their oil and their work, finally run into the last reef, farther from the port than the first two, and more foolish and ridiculous than them: since, having read among the Heroes, there are three ways by which one arrives at the desired perfection of the heroic mastery, and at the enjoyment of its most gratifying benefits.

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fruits, ask for one, that is, the first long, the second short, and the third semi-short: and since these two seem to them to be fallacious and devoid of any good effect, they grope, in the darkness of ignorance, towards the third; believing that they can achieve their aim there in a few days, or rather in a few hours; and in that, each one running with free rein thither, where he is invited by his strange whims, without having any eye at all to nature, or to its foundations and principles, he goes daily making a thousand experiments; but also, like the others, vain, and deprived of the expected goal, thanks to the fact that instead of being reduced to the magical unity, the sole origin of these and other human marvels, he goes further and further away from it: whereby he can be said to be in the likeness of that simple farmer, who, without having thrown the proper seed into the appropriate soil, foolishly hopes and awaits a pleasing harvest. For example, the Alchemist, immersed in the aforementioned last class of errors, believes he can stop, or as he says , fix quicksilver, and thus reduce it to perfect gold and silver: and the wretched man does not know that without the heroic Stone only that quicksilver, which is drawn from the magical Earth, can really take on the golden or silvery form; like that which is still formless and indeterminate. He likewise seeks to extract quicksilver from lead, believing that it is capable of being transformed into gold; but he does not understand that this lead is magical, that is, the second magical Chaos. Thus, in a different way, he toils and labors to compose certain artificial mines of his, not knowing that only the magical Earth can give birth to such mines, just as the common ones also have the same origin.

Then he combines gold and common quicksilver, which composition he calls Amalgam; and by means of decoction, with certain imaginary means of his, he persuades himself in vain that the said quicksilver must become

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finest gold: and this is because he is not aware that only magical gold and quicksilver are capable of generating perfect metallic gold, since they are crude and alive; and in short, the proper form and matter of the same. Finally, from similar, almost innumerable abuses and errors of theirs, comes, as we said, the infinity of false and sophisticated recipes, ignorantly compiled by alchemists; and to gain faith, authenticated with that flattering voice, Approved: where for the common good it would be better for them to be able to truthfully affirm, that this be verified by experience.

Concerning such abuses and falsehoods, the Abbot Trithemius criticizes them, saying: "Adept Philosophy, which, founded only on the principles of Nature in its purity and simplicity, is now encumbered and confused by so many lies, so many impurities, and so many deceptions, that no one can understand it unless he is so instructed in both, that is, in the true and the false, that he can easily distinguish one from the other." He then adds: "How many I myself have known to err in this matter, although in the rest they were learned and learned men; Some of whom, spending their time and their faculties in Alchemy, have finally wasted both in vain; others, along with their faculties, miserably lose their lives; others, eager to draw from it the magic medicine, after long toil and sweat, have worked in vain; others, investigating the most abstruse and secret causes of so many marvelous effects, cannot finally arrive at any experience; others, finally, boasting of the prediction of things to come, are accustomed to pronounce falsehood instead of truth. Thus, while these people follow their various opinions, they ignorantly act as if perfect and real things were seen in them.

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the books contained in them, and not intended by them at all, may appear sad, vain, and mendacious to others. So far, Trithemius. So we conclude this part with that golden sentence of the same Trithemius, namely: Alchemists operating in composite bodies err, fall short, and deceive all whom they are willing to listen to. Adding next: They want to imitate nature, and play parts of that which alone is universal, since they do not understand the root of the power of nature: truly wise and mysterious saying. Finally, I dared his prudent advice: Do not acquiesce with the most foolish Alchemists, for they are fools, and disciples of apes, enemies of nature, and despisers of the heavens; without whose intelligible relationship there is nothing Alchemy.

Let the miserable Alchemists remain, since it pleases them, erring and vagabond in the confused labyrinth of their vain materials, from which, after the loss of honor, time, and their own faculties, they gather no other fruit as a reward for their obstinacy than those five Fs given to them by Nazzari, which are

Hunger, cold, stench, fatigue, and smoke.

Hence, this profession was deservedly condemned and prohibited by Pope John XXII, as reported by Pantheon, Augustine Pantheon , with that extravagant one which begins: " Spondent quas non exhibent divitias pauperes Alchimistae; to whom only remains for their simulacrum that deformed and disloyal old woman, completely covered from head to foot, and disguised with wonderful artifice, which is richly adorned and dressed in a mantle of a thousand beautiful colors interwoven, and decorated with various, but sophisticated gems, and gold; and this is the Lie, placed on a ball, or round stone; which the ancients did, to demonstrate its variety and instability. Finally, it must be said that they are not even aware

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of the celestial Mercury, not without reason considered by the ancient Gentiles to be the God of truth, but not even in their nativities do they have the appearance of the same; which is a very possible reason,
Ptolemy according to Ptolemy in the sexuagesimal proposition, that men are born foolish, without judgment, and senseless.

Now, returning to the science of gold, and confining to a few words the great multitude and diversity of symbols, metaphors, enigmas, and similes under which it is treated by the wise Heroes, let us reduce everything to the first three heads of the three most general genera, since, as Aristotle holds, that which is first in each genus is the
Aristotle measure of the others included in the same genus. All the words, therefore, or names of animals, by which the celestial Mercury, the universal Fifth Essence, and the First Matter, is allegorically named, such as Man, Woman, Lion, Dragon, Eagle, Vulture, Toad, Basilisk, and similar synonyms, are referred by us to man; since he, as the most worthy, holds the first place in his genus; just as, among metals, minerals, and semi-minerals, gold is the most perfect individual, to it we refer any mineral synonym of the said Mercury, and finally those others belonging to vegetables, are placed by us under Lunaria, which nevertheless we like to call here not Lunaria, but together with Homero herba Mol, and because we have already revealed some magical mysteries, contained not so much under the name of man, as under that of Lunaria, and gold together; therefore, leaving aside for the sake of brevity the further treatment of the first one, we will only say something else about the other two, necessary for explanation, to
Homer bring perfect light to the present discourse.

Magi The ancient Magi understood nothing else by the ber-ba Moli, than the magical Lead, as well as the Lead

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metallic, and vulgar, which receives its being from the first, is called by the Greeks Molybdos. And as this is subordinated by the Greeks to the planet Saturn, whence it is called Saturn, so the magical Lead comes to be precisely and truly Saturn itself. According to the Theologians of Gentiles, Saturn is the son, as Lactantius writes, Lactantius of Heaven and Earth. Likewise Fulgentius affirms, Fulgentius that he is Saturn called from the saturation, that is, from the satiety, which he brings to the people with the fruits of the earth. & Opi also want to be called his Wife and Sister, from the help and succor that she offers to the hungry. Both are therefore one and the same thing, and in short they are not a symbol of anything else but of the first magical Earth (because three magical Earths are united in a single essence) from which the vulgar earth takes life, and from which Latona then derives: and this is the very vulgar Mercury of the Heroes. Hence, they said, Saturn was generated from Heaven and Earth; Earth being truly the daughter of the superior Heaven, and conceived from the vulgar earth. Finally, Saturn, Ops, the magical Lead, and the herb Molis are the celestial Mercury itself, from which another Mercury is spagyrically drawn by the Hero, which is the magical Heaven, and the watery part that composes the magical World, and properly called the occult Mercury of the Heroes. And with this celestial vehicle is drawn the other Mercury, that is, the magical firmament, the second part of the said Heroic World: and this is commonly called Mercury drawn from Lead.

This mysterious Triad is found in mechanical Magic; and its return to the unity from which it drew its origin is the ultimate goal of the Hero. This mystery Homer understood when he wrote that the Mole was uncovered by Mercury and given to Ulysses, that is, to the Hero. Moreover, that it was dug out of the Earth, and at the same time, that it is difficult to extract, that is, to find; because, as Homer says,

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we mentioned in the first part, it is not revealed to impure and unworthy souls . He then states that it is an excellent medicine, which we have discussed at length, and also that

The flower is white, and the root is black.

The root is Mole itself, that is, the first magical Earth, Saturn all black and tenebrous, called by Orpheus Terra Negra, and commonly called by the Heroes, Nigrum nigrius nigro; black lead, coal, and the like. And here is that ancient indigestible Mole, called by Anaxagoras confused Chaos, and by Moses Abyss, which means without light and whiteness. The white flower then is not the magical World reduced to the perfect lunar state, as some have sinisterly interpreted, taking the fruit for the flower, but it is the virgin milk, and also the firmament, both immediately deriving from it, and equal in whiteness to the whiteness of snow. And since this whiteness appears similarly at the same time of a ruddy and golden color, but other ancients said that the flower of the herb Moli was of a luteal color, and we have described the flower of the Lunaria as such, which is the same thing as the Moli.

Anaxagoras
Moses

Virgil

Virgil, a wise and prudent imitator of Homer, wanted to indicate all this with the fateful Golden Bough, affirming that this Bough is not only difficult to be cut, but impossible, except to that which the Fates call upon, that is, to the knowledge of themselves; since it is impossible in any way to have knowledge of the said Bough, if one does not first know what Fate essentially is; and we have already defined elsewhere that this is the Order of superior causes, and the relation of the particular Seminaries to the principal ones of their spheres, and from these to the universal one, from which they are moved,

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and regulated. We have also declared what this great Seminar is; and to shed greater light on this very important passage, we add that the superior causes are thus magically called Chaos, the material Cause of the entire Universe, the Principle of all things, as Hesiod also affirms in the Theogony.

But whoever reaches a true understanding of these mysteries will clearly see that when one Branch is born, the other is born and grows incontinent; for the celestial bodies, being in constant exercise and motion for the preservation of Nature, never cease to infuse their stellar influences and virtues into matter. Aristotle understood this motion, while he said that Ignorato motu, ignoratur natura. And so: it is true that Motus celestis est intelligentia correspondens in inferioribus, in quibus per suas influencias producit in esse.

Now this Lead, and Saturn, is called the Father of the other Gods, that is, of the other magical metals, because at first they are all hidden within him: but in the fabric of the magical World they come to light, being made manifest and visible by the Hero with spagyric art. Then Mars appears in the form of a ruddy and spiritual ichor; Jupiter appears in the form of a white and transparent Earth; next is beautiful Venus seen in the guise of a most lucid spiritual ichor, whose whiteness surpasses the very white Privet; the Moon likewise reveals itself in the likeness of a ichor, not spiritual, but fixed and immobile, adorned with the same whiteness as Venus. The Sun then is in the guise of a precious ichor of a purple color, fixed and immobile. And not only are the seven Planets considered in this way in the heroic Magisterium, but in other and different ones, according to the different accidents, dispositions, qualities, and properties of the heroic subject. And the same happens with the other firmamental lights, that is, with the

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the other numerous spirits, called magical minerals, which are likewise the offspring of Saturn himself, of which we do not intend to discuss all at length at present, especially since both, except the Sun, are not absolutely perfect. Therefore it is necessary to reduce them spagyrically and with pyronomic art to the most perfect solar golden nature, which is the immediate principle of metallic gold, the final cause of the Golden Science, just as fire, drawn from stone, is the principle of common fire.

And because the perfect of all things is none other than gold, therefore, by stripping the magical metals, minerals, and semi-minerals, the Moon, and all vegetables and animals together, of their accidents, impurities , and heterogeneity, they are all consequently reduced to this homogeneous gold and golden homogeneity, just as was said above of the common metals. Therefore, whatever is magically disposed and prepared necessarily comes under the said Gold, and it is the Soul and the Life of the things themselves. Hence it is that the ancient Magi said that great Wisdom is hidden in gold; and that it is, as Plato affirms, obscured by the fabulous veils and mysteries of the ancient religions.

Magi
Plato

Marsilio Ficino wanted to infer this same thing in his book The Triple Life, saying that in metals and stones, that is, in the Earth, a spirit is hidden and oppressed by the indigestible mass of matter. This spirit, if correctly, that is, spagyrically divided, separated, and applied to matter of its own kind, will be able, as a seed of virtue, to generate something similar to itself. And all this is the celestial Mercury, the heroic Stone, the magical World, the second Wood of life, universal Medicine, and the form of all natural things.

Marsilio Ficino

Not forgetting to say how the divine Goodness so generously distributes to the Hero his other favors, that in the short space of a day, he does not so much...

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from the avaricious and precious mountains, but also from any other place, he can, with a certain magical instrument of his, and with incredible ease extract abundant quantities of gold and silver. Nor should anyone be surprised, hearing, that from all places he can naturally extract such preciousness; since this is the most marvelous and the most recondite secret of all Natural secrets, from the omnipotence of God hidden in the profound Sanctuary of universal Mother Nature, in which alone consists the basis and foundation of all natural Magic. And it happens that if made gold to the touch and to the sight it is in all respects similar to the vulgar one; nevertheless it is far more than the virtuous and perfect one: and therefore the Heroes are accustomed to call it not only magical gold, but also the gold of God. Hence, such excellence prohibits it from being considered as a gold; and this with great reason, since it is not at all appropriate that it be used so basely and so vilely. Finally, let this most abstruse mystery be sealed: that is, the soul of the said gold is the very real Heroic Stone, and, on the other hand, its body, although examined and , compared to the soul, foul and impure, nevertheless remains a most perfect metallic and vulgar gold. And not only does it remain so, but, over time, it also becomes a beautiful and precious jewel.

Thus, since this heroic Stone is nothing other, as has been said elsewhere, than a most exuberant and primitive accumulation of the form of gold, the original form of common gold, and of all the creatures (except the rational soul) of the Universe, it will also be able without any doubt, and very easily, not only to reduce the imperfect common metals to golden perfection, but also to give birth to all the other marvelous effects narrated by us, and the others omitted for the sake of brevity,

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And also to avoid giving scandal to the ignorant masses, totally unworthy and incapable of the aforementioned mysterious effects; and therefore incredulous of the highest and most hidden wonders of great Mother Nature.

And a similar metallic reduction and conversion is effected in an instant, thanks to the celestial and incomparable virtue of the said heroic Stone, which is so great and such, as Aurelius Augurello also writes in the third book of the Chrisopeia,

Aurelio Augurello

> That by throwing a small part of it into the sea, even if the sea were all living silver, the sea could now turn entirely into silver.

Hence it is that in ancient times the celestial Mercury was called the God of gain, and to signify this, the Corinthians and others painted him, as Pausanias narrates, with sheep around him, which are a symbol of riches.

Pausania

Thus Zezes tells in the Histories, that Autolycus, ancestor of Ulysses, from being poor, became very rich with the help of Mercury. Finally, for the same reason he is called by Orpheus

Black

Orpheus

> Remover of cares who holds in his hand the blameless shield of peace.

Nor, finally, will the metallic reduction and purification itself be difficult for the common people to believe, if they take into account the exanimation that is commonly done with common gold and the effect that the soul produces from it. For example, if the soul is extracted from a hundred waves of said gold and compressed into a single ounce, this is then thrown back onto an imperfect metal equal to the gold from which it was drawn, and after this exanimation, if the earth remains useless and useless, it is reduced to perfect gold. Let us therefore conclude for those who are not initiated into magic.

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mysteries, that if this soul holds such strength, although, compared to the other soul of the magic gold, it can be said to be dead, or rather a shadow of it; thus it necessarily follows that in the golden magic soul, together with the others, there is most eminently the power of similar reduction, as we have now sufficiently demonstrated.

Since Alchemy, as we have said, is only an apparent and sophistical art, from which nothing derives and springs but fraud, vanity, misery, and deception, it is consequently the proper Heroic and Golden Science of the wicked and false Demons, and at the same time is a most effective means by which the said fraudulent men lead the erring chemical sect not only into the errors recounted, but into infinite others as well, and hence into the offense of the Creator, and finally into the precipice of Hell.

Now that we have arrived, with divine help, at the end of the discovery of the twelve principal effects and fruits of the Magical Wood of life, and therefore can happily say together with Hermes, Completum est, quod dixi de operatione Solis; only, by way of an epilogue, do we relate what the celestial Mercury promises to Orpheus to those who, through his favor, will obtain entry into his happy Cave, and which we mentioned at the beginning.

This first of all (says Mercury) will never be molested or oppressed by any infirmity.

Moreover, he will always be victorious against his enemies , and in the dusty battle, fighting bravely , it does not matter who conquers or surpasses him.

Nor will anyone who desires the victorious palm compete with it .

I will do it more among the cruel beasts , than hurrendo Leone, & aÿ ÿpopoli simile ad uno de gi'Iddi j.

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I will cause him, together with the royal pupils of high Jupiter, to be honored by foreign nations; and the heroes and demigods will long to embrace him ever more closely.

Next, the lovely and ardently loving girls-
they will love his golden nuptial bed.
His just petitions will be granted by the Gods.

He will not fear the angry and troubled sea; and with untiring foot he will go here and there circling the wide earth, safe, though alone, from the wicked pirates.

He will be dearly loved by his ministers, not with servile, but with filial affection, together with his things.

He will understand, as far as God has granted him, by virtue of the heavenly gift, all that will be pleasing to him, and all that men will secretly plot against it. In addition, he will understand the sweet song and the hidden and varied chirping of the birds.

Likewise, he will be able to extinguish the deadly poison of horrible Dragons and Serpents. He will be able to heal any lunatic and perfectly cleanse lepers.

And finally he will have the strength and power to raise the dead, that is, to restore health to the dying. So far Mercury. These (adds Orpheus), and other innumerable, certain, and divine gifts, are found in the happy and beatific Cave of Mercury.

Artefio

In corroboration of all this, let us also hear the most ancient Artefius, when he said, that Vere habemus omnem scientiam ab ipsa Natura: which Nature by him also called Mean, Equality, Water, and Essence bond of the elements, is the same magical subject treated by us. But above all else let us note and diligently observe what he follows in the same place, namely: Not per ipsam Na-

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We have all knowledge, but it is fully understood by God; because in God all things consist fully, in Himself, and through Himself: but in His creature thus all things are known; not through the creature, but through the Creator. And therefore, in conclusion, he adds: I think, if we have knowledge from the creature itself, not from the creature honored, but from the Creator, we tribute the creature. For what the aforementioned Artefius also affirms elsewhere is also true , saying: This Art is Wise, and God is revealed only once. Therefore, as a seasoning for what has been said, it only remains for us to describe somewhat more fully what kind of being he is who cannot aspire in vain to the entrance of the said Cave. The Chaldean Sages said that the Chaldean form of all magical power depends on the soul standing, and not falling. The falling soul is that which, abandoning the ever-existing divine beauties, immerses itself in the deceptive pleasures and filth of the senses, and thus miserably falls into the precipice of abominable vices and errors. On the other hand, the standing soul becomes that which, scorning sensual pleasures, and fleeing the transitory delights of this filthy material world, and in short abstaining from the grave offenses of its Creator, unites itself entirely in its restricted unity in the mind; and remains united with the supreme unity of divine wisdom and the incarnate Word, in whom are, as the glorious Doctor of the Gentiles, St. Paul, writes , Omnes Scientiae, & sapientiae thesauri absconditi. Such, therefore, above all else, must be the soul of the future Hero.

Abbot Trithemius also wanted to infer this, Abbot Trithemius when he said, that to reach the sublimity of the famous Cave, it is necessary to have a scale of ten degrees composed of; the first of which is study; from which then comes cognition; and this gives birth to love; and love itself, similarity; then comes frequency,

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or communion, or familiarity; from which trust derives; and it generates virtue; virtue forms dignity; from this comes power; and power immediately produces miracles. And to this he adds, saying: This is the only way to the end of magical perfections, both divine and natural, from which all superstition, pretentiousness, and diabolical things are hidden, and all superstition, pretentiousness, and diabolical things are hidden. Such a ladder cannot in any way be climbed by the falling soul; and therefore the Holy Apostle James said: If any man lack wisdom, let him ask the Lord who gives light.

S. Giacomo

Finally, how the said falling soul can become a standing soul, and consequently set out on the straight path of eternal and human happiness, is clearly taught to us by the great Hermes Trismegistus,

Hermete

who affirms that this can be easily achieved by driving away those twelve enemies of all good, and contrary to the twelve glorious Herculean labors; where, with the others, the twelve effects and virtues of the magical vital Wood, or rather from which the same Wood is produced, originate or come into action, narrated by us, and such enemies are the twelve destructive Furies, described by Trismegistus himself in the Pymander, namely Ignorance, Sadness, Inconstancy, Cupidity, Injustice, Lust, Deception, Envy, Fraud, Anger, Temerity, and Malice. And since we do not intend to discuss these in particular at present, it will suffice for now to know that they are all nothing else, in short, than the ugliness and fidelity of the vicious and depraved affections of the senses; & together, that they are so called Furies from the fury that the intrinsic torment, caused by Synderesis in the unjust and wicked man, produces in revenge for the injustice and wickedness of him and therefore rightly give to them the name of vultures, who infer nothing other than vindicators. All this openly confirms Marcus Tullius

Marco Tullio

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in the oration for Sextus Roscius Amerino, while he says: Do not want to persuade yourselves, as you often read in fables, that those who have impiously and wickedly committed some iniquity are agitated and frightened by the torches of the Furies: whoever acts iniquitously comes to be tormented by his own fraud, by his own terror, by his own crime, and by his own madness; he is frightened by his own evil thoughts, and by his own conscience. Therefore, in Euripides, when the wretched Ore- Euripides was asked to be tormented by the Furies,

> What illness afflicts you? & what ailments do you have?

he answers

> Injury to conscience bothers me; because
> I have committed many egregious things.

But just as ignorance holds the first place in the order of these evils, so it can truly be said to be the head and source of all of them.

Two sources of ignorance are found, one is that sacred and most learned Ignorance, which Socrates affirms to be certain science and the beginning of true Wisdom; which, as Cardinal Cusa likewise writes, Cardinal Cusa makes us know, that since divine truth is a precise infinity, it cannot be understood by our finite intellect more than the circle is equally received from Polygon; and that just as Wisdom is born from the apprehension of truth, so, since it cannot be understood, we consequently know that we are ignorant of it; which knowledge of ignorance the learned Alessandro Farra Alessandro Fm• together with many others holds to be the highest wisdom; because (he says) by means of it one comes to almost unattainably touch the incomprehensible and unattainable nature of the true, maximum, infinite and absolute,

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from where then comes the illustration of our intellect, the only means of both happiness.

On the contrary, the other, that is, destructive Ignorance, is nothing other than being deprived of the aforementioned knowledge and of the knowledge of oneself: ignorance truly the enemy of knowledge, and friend, and daughter of death;

Hermete

and therefore, when Mercury thus questioned Pymander, "Ah, why do the ignorant sin so much that they are therefore deprived of immortality?" Pymander answered, "Oh, Mercury, it seems that you have not fully understood what I told you, because I had said above, that the love of the body is the cause of death, just as the love of the body, that is, the deep immersion, and the dominion of the senses, is the cause of called it hell, and said death. Then Orsian, and ignorance,

Orpheus

further:

> The gates of Pluto never open,
> where the people of dreams dwell.

and the darkness of that hell is nobly described in those

I have only

verses of Homer;

> Where are the Cimeries, dark
> caves, and the people in perpetual
> thick fogs, and submerged in
> black mists; who, rising or setting, the
> Sun never sees, but miserably
> encumbers them with dark night, Sleep and horror.

Hermete

Speaking of this ignorance elsewhere, Mercury says to Tatius: "If you, my son, do not hate the body, you will not be able to love yourself, but as soon as you love not yourself but God, you will subdue your mind, and with it you will immediately acquire knowledge, to which ignorance is contrary." And in the first Dialogue of Pimander, after Pimander himself withdrew to the number of the divine powers, Mercury exclaims: "O peoples, O men—

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earth-born men, who have given yourselves to drunkenness, sleep, and ignorance, live soberly, abstain from lustful pleasures. And further: Why, O earthly men, do you rush into death? Revoke yourselves, who are afflicted by indolence and plunged into the darkness of ignorance, depart from obscurity, embrace immortality, and flee corruption. And in the seventh Dialogue he cries out: Where are you running, O drunken mortals? You who have drunk the wine of ignorance? Unable to bear it any longer, vomit it up, live soberly, look with your mind's eyes, and if not all, at least let those who can, look at the plague of ignorance that is ruining the whole earth; and the soul, enclosed in bodily bonds, corrupts, nor allows it to find the path to salvation. Do not let yourselves be submerged in the lake of corruption and death; breathe now, breathe again, and have recourse to the fountain of life, and embrace that which will introduce you to the secret of Truth; there is a most brilliant light, mingled with no darkness; there no one goes mad from drunkenness; but all, sober and vigilant with the eyes of the mind, see acutely that which wishes to be seen. This (that is, God) is neither understood by the ears, nor seen by the eyes, nor expressed by speech: the mind alone knows him, and it celebrates him: but first you must strip yourself of the garment you wear, that is, the garment of ignorance, the foundation of wickedness, the bond of corruption, the opaque veil, the living death, the sensitive corpse, the portable tomb, and the domestic thief, who, while he charms you, hates you, while he hates you, arouses envy. Such is the shadow that covers you, that drags you to the bottom with it, so that you, perhaps discovering the beauty of truth and the immediate good, do not hate his wickedness, and do not discover the snares he continually plots against you. This is the acuity

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it weakens the internal senses, and drowns them with fatty matter, and intoxicates them with abominable and annoying pleasure, so that you do not hear and do not see those things which by reason you ought to see and hear before all others.

Orpheus

Thus far Hermes. Thus Orpheus in the Lapidary exaggerates the same ignorance, saying: But wretched mortals, like wild beasts, unlearned, and devoid of counsel, have not resorted to divine aid, the true giver of light; nor, because of their innate malice and perversity, do they prize the supercelestial gift, since their mental light is so obscured by a most dark cloud that they cannot advance into the most fertile and flowery path of virtue.

Not only this ignorance, but also all the other destructive Furies must be expelled from anyone who desires to become a living soul. And this is done by means of the sacred coin of the intrinsic virtues and divine powers, opposed to the duodenary of these destructive powers. And these powers,

Hermete

according to Hermes, are first the knowledge of God, Joy, Temperance, Continence, Justice, Liberality, Truth, Contemplation of the Supreme Good, Humility, and Purity.

Then Hermes himself concludes, saying: Everyone, therefore, who by the benevolence of generation (which is nothing other than liberation from the unhappiness of these Furies, and conversion to God) abandons the sense of the body, knows himself to be composed of divine things, and, having been made firm and not falling by divine power, rejoices with all his

Pythagoras

mind. And therefore Pythagoras said: But you have confidence, because divine generation is in men, to whom the sacred Nature, uttered by them in light, demonstrates all things. This regeneration was also understood by the Abbot Trithemius,

Abbot Trithemius
Pio tino

when in the Polygraph he said, that Mens bene culta grandia potest. And Plotinus in the book of virtues affirms that the purified soul becomes one of those Gods who follow the first God. Finally

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Trithemius himself writes in this pro- Trithemius positus these same words: Sunt qui dicant,
mentem, sive spiritum ipsius hominis posse naturaliter miranda facere, modo sciat se
ab omni adventitio in se ipsum supra sensum, in unitatem revocare. Let us therefore
try to follow, and unite to the true, greatest, and best Jupiter, understood by Plato,
Pythagoras, Parmenides, Socrates, John Trithemius, and others, by Unity; divine
Unity, from which, in which, and through which, as Plato himself writes in Parmenides,
all things arise, being the beginning, middle, and end of everything. Hence the holy
Areopagite Dionysius said that in St. Dionysius the Areopagite every number is found,
and that in itself every number uniquely comprises, and that all numbers are joined in
unity. The one and consubstantial Son of which is mystically I'm all- Plato
foreshadowed to us by the above-described hieroglyph of Mercury, the celestial Sun,
being the eternal Word, the divine Mercury, first Soul of the Universe, supercelestial and eternal Sun,
hypostatically
united to the Moon of our humanity, and fixed upon the most hard and salutary Cross,
driven to this by the most ardent fire of his divine love. By doing this for us, we will
without any doubt obtain the desired knowledge of the created universal Nature,
since he is the divine, creative, and great Nature; we will obtain light to call to light
the Light of said Nature, since He is the light of lights, and of our hearts. And finally
having arrived at the celestial Gift, not without a firm resolution to share it with the
miserable afflicted for His love, He will benignly allow us to enjoy the most sweet and
gracious Fruits of that, since He is the most gentle and merciful Father of the poor,
and the most liberal giver of gifts . He will make Him a gracious gift of glory.

eternal.

Il p,r ,/rl ,\'rnmdo cr last Book.